The CHRISTIAN CENTURY

A Journal of Religion

LIBRARY OF THE UNION THEOLOGICAL SEMINARY NEW YORK

Two Editorials

Mr. Hoover's Peace Record

The Legion Raid

If War Should Come and I'd Refuse

By Ernest L. Meyer

Mr. Wieman Defines God

By Charles Clayton Morrison

Fifteen Cents a Copy — Sept. 28, 1932 — Four Dollars a Year

SEP 26 1932

XUM

The CHRISTIAN CENTURY

September 28, 1932

CHARLES CLAYTON MORRISON, *Editor*
PAUL HUTCHINSON, *Managing Editor*
WINFRED ERNEST GARRISON, *Literary Editor*

Contributing Editors

LYNN HAROLD HOUGH — REINHOLD NIEBUHR
ALVA W. TAYLOR — JOSEPH FORT NEWTON
HERBERT L. WILLETT — THOMAS CURTIS CLARK
FRED EASTMAN

Staff Correspondents

EDWARD SHILLITO — MARCUS A. SPENCER
JOHN RAY EWERS — FRANK RAWLINSON
ERNEST THOMAS — EDWARD LAIRD MILLS
CHARLES T. HOLMAN — WILLIAM S. ABERNETHY
EDGAR DEWITT JONES — EDWARD W. STODGHILL
E. TALLMADGE ROOT — P. O. PHILIP
EDMUND B. CHAFFEE — T. T. BRUMBAUGH
DON D. TULLIS — JAMES A. GEISSINGER
JOSEPH MARTIN DAWSON — W. A. VISSER 'T HOOFT
SIEGFRIED SCHARFE — BRUCE S. WRIGHT
VERE V. LOPER — CHARLES O. RANSFORD
ADIEL J. MONCRIEF, JR. — DONALD A. LOWRIE
VINTON E. MCVICKER — CHARLES DANIEL BRODHEAD

Entered as second-class matter February 28, 1902, at Chicago, Ill., under the act of March 3, 1879. Published weekly by the Christian Century Press, 440 South Dearborn Street, Chicago, Ill.

$4.00 a year. Canadian postage, 52 cents extra; foreign postage, $1.04 extra

The Christian Century is indexed in the Readers' Guide to Periodical Literature generally found in the larger public libraries.

Contents

Editorial
- Editorial Paragraphs 1155
- Mr. Hoover's Peace Record 1158
- The Legion Raid 1159

Verse
- Gold Autumn, by Raymond Kresensky 1161
- Sonnet for Any Poet, by E. Merrill Root 1161

Contributed Articles
- If War Should Come and I'd Refuse, by Ernest L. Meyer 1162
- Mr. Wieman Defines God, by Charles Clayton Morrison 1164
- C. F. Andrews, by Agatha Harrison 1167

Books
- The Drama of Life After Death, by George Lawton. Reviewed by W. E. Garrison 1169
- Books in Brief 1169

Correspondence 1171

News of the Christian World
- Correspondence from New England 1172
- Correspondence from Wisconsin 1172
- Correspondence from New York 1174
- British Table Talk 1175
- Correspondence from Chicago 1176
- Correspondence from the Philippines 1177
- Correspondence from Philadelphia 1178
- Correspondence from Tennessee 1180
- Correspondence from Scotland 1181

The New Films 1183

Books Received 1183

The Office Notebook

Here is stop-press news. As soon as it was announced that Mahatma Gandhi would start a "fast unto death" over the communal awards recently announced by the British government, The Christian Century cabled to the one man in the world best fitted to interpret this crucial development to the western world—the Rev. Charles F. Andrews. Now, on the day on which the fast is actually beginning, word comes from Mr. Andrews that the article will be written immediately.

It is a matter of great good fortune that this promised article can be preceded by the sketch of Mr. Andrews himself, which is to be found in this issue. Mr. Andrews has traveled widely enough in America so that his remarkable personality has become known to thousands in this country. Others will have caught glimpses of his unique mind and spirit through his new book, "What I Owe to Christ," which is running through edition after edition in England. But there are still many who know little about this Oxford man and Anglican priest who, after years on the mission field, has not only severed his connections with the institutionalized Christianity of the west, but has become the most intimate friend of India's leaders and the most trusted counselor and representative of India's masses.

The Christian Century has been privileged, from time to time, to publish articles throwing sidelights on Mr. Andrews, his career, and his ideas. Just a week ago there was a discussion of his views on proselyting by missionaries, contributed by Dr. Henry T. Hodgkin, that great Quaker missionary leader, and readers will remember other articles, by Mr. Andrews or inspired by him, in the farther past. But it is hard to think of an article that is more needed in the west just now, as puzzled occidentals try to understand the resort of Mahatma Gandhi to this form of immolation, than an interpretation of that act as it is seen through the eyes of one who is at once a westerner and able to think with the mind of the east.

Somehow, we are never able to think of C. F. Andrews without remembering that in India men of all castes and faiths habitually use his initials, C. F. A., as standing for "Christ's Faithful Apostle."

Miss Harrison, who writes this article, is worthy of a sketch of her own. Here we have only room to say that, with Dame Adelaide Anderson, she has probably had more to do with the reform of factory conditions in India, China and Egypt than any other person.

And, while we are on this matter of authors, it should be mentioned that Mr. Meyer, who wrote that standard book, "Hey, Yellowbacks!" on the treatment of conscientious objectors in the United States during the world war, gained his right to treat the subject by serving in four penal camps and Fort Leavenworth.

Contributors to This Issue

ERNEST L. MEYER, member of the staff of the Capital-Times, Madison, Wis.; author, "Hey, Yellowbacks!"

AGATHA HARRISON, member of British royal commission to India and China to study factory conditions; former member of the staff of the international Y. W. C. A.; close friend of Mahatma Gandhi and C. F. Andrews.

The CHRISTIAN CENTURY

An Undenominational Journal of Religion

VOLUME XLIX CHICAGO, SEPTEMBER 28, 1932 NUMBER 39

EDITORIAL

Is This a Turning-Point In Christian History?

THE ARRIVAL in England of a mission from the Christian churches of India may, as Mr. Shillito points out in his Table Talk, mark a turning point in Christian history. It is less than 140 years since William Carey landed in India, the first accredited messenger of the modern Protestant missionary enterprise. To have these Indian Christians come now from a community of almost five million fellow-believers, and not merely as a gesture of gratitude and good will but even more because they feel themselves the possessors of spiritual illumination needed in the west, shows that the missionary cause has attained a success of much deeper meaning than has been commonly realized. That the direction of the tide of spiritual instruction should be turned after less than five generations of effort indicates both that the work of the western churches has not been superficial and that the Christian message has again proved its vitality. May the mission which is now opening its campaign in Britain prove but the first of many from the younger churches of the east to the older churches of the west!

Japan Recognizes Manchukuo

JAPAN'S often-threatened and much-delayed recognition of the puppet state of Manchukuo finally took place on September 15. The text of the document signed at Changchun has not been made public in this country, but Tokyo reports that it provides for a complete Japanese military protectorate. It is called a protocol rather than a treaty, thus, in the opinion of the Japanese foreign office, evading the obligation of the league covenant to file copies of all treaties in Geneva. Tokyo draws a parallel between the international situation created by this protocol and that which obtains between the United States and Cuba under the terms of the Platt amendment. But the seriousness of the diplomatic situation that has been created cannot be disguised by any such casual analogy. Japan has chosen to go ahead with this recognition despite the fact that it leaves her, as Count Uchida admitted to the diet, diplomatically isolated. She has acted in defiance not only of the Chinese—whom she regards as amenable only to *force majeure*—but in the face of three distinct warnings from international sources. The first of these was contained in the letter which Secretary Stimson wrote Senator Borah last winter, in which it was stated that a fracture of the Nine-power treaty by Japan would force the United States to revise her commitments under the Washington naval treaty. The second came in the association of the league, through vote of the assembly, with the United States in promulgation of the Hoover doctrine of non-recognition of rights gained by force. The third came when the league sent the Lytton commission to the far east to investigate the whole Manchurian situation. Japan has now torn up the Nine-power treaty, ignored the Hoover doctrine, and deliberately insulted the league by recognizing Manchukuo before the Lytton report can be received and acted on.

What Will Be the Effect Of Japan's Action?

WHAT EFFECT will Japan's recognition of Manchukuo have? It is difficult to foretell. So far as the relations of Japan with China and Russia—the other immediate parties to the Manchurian dispute—are concerned, this formal acknowledgment of a situation that has existed for months is not likely to make much difference. China can do no more than to continue making diplomatic protests and boycotting Japanese imports; Russia gives many evidences of being well pleased with the new Manchurian regime. The tension between Japan and the United States is much more serious. Now that it is sure that the United States intends to stand behind the Hoover doctrine in every detail of its original

formulation, the two nations are at a diplomatic stalemate. So long as the doctrine stands, American recognition of the independence of Manchukuo and American financing for the economic enterprises of that region are out of the question. But the extent to which this sort of passive action can be made effective largely depends on the cooperation of the European powers. Indications in this respect are disquieting. Under pressure from France and England, the league is showing a strong desire to dodge the Lytton report. All sorts of tricks are being resorted to in an effort to put off the day of reckoning with that document; there are many in Geneva who believe it will be permanently pigeon-holed, despite its cost of $400,000. Moreover, on the day when the protocol was signed in Changchun, that well-informed correspondent, Mr. Paul Scott Mowrer, reported rumors in Paris of an impending French loan of 100,000,000 yen to Japan for Manchurian development purposes. If France and England will loyally support the United States in standing by the Hoover doctrine, Japan may soon have reason to revise her Manchurian policy. If they will not, she may be able to go ahead with her imperialistic course without interruption. But if that should happen the ultimate effect on the peace of Asia, and of the world, is terrible to contemplate.

The Need for Common Sense In Overseas Trade

INTO THE MIDST of the tension created by the clash between Japanese and American diplomacy there has been injected an incident which shows again the need for common sense in the conduct of foreign trade. Most Americans will be inclined to treat the explosion of wrath in Japan at the discovery that officials of the National City bank of New York had been taking photographs in Japanese cities as a case of national hysteria. Such, in truth, it was. But it was an outburst that might have been foreseen, and that therefore should have been avoided. No country in the world—not even Russia—is as touchy on the question of taking photographs in military areas as is Japan. For the past year or two this fear of spying has been especially directed against Americans, as Herndon and Pangborn, the round-the-world flyers, found out to their sorrow. The officers of the New York bank who serve its Japanese branches must be aware of this; otherwise they are unfit to represent such an institution. Why, then, did they take this particular time to start making photographs, especially when there are plenty of Japanese-taken pictures of the same scenes available? It may be said that the uproar that ensued was largely engineered from those military sources which are anxious to aggravate the tension with the United States. Probably that is true. If true, it constitutes all the more reason why the American bank officials should have been on their guard against placing any such advantage in the hands of the militarists. The picture which the newspapers have given of Ambassador Grew rushing off to the Tokyo foreign office to demand that this spy-nonsense be stopped may appeal to the sense of importance of some Americans. But it does not mean any bettering of relations and it is not the sort of job an ambassador ought to be expected to do. In Japan especially, but likewise in every outpost of American trade, representatives of commerce should be made to realize that they are as responsible for the promotion of friendly relations as diplomats and missionaries.

Insull's Methods Were Not Unique

WHY all the sudden indignation about the intricate methods of financial organization which Mr. Insull employed in connection with his numerous traction, power and light projects? The auditors and receivers have already spent months in trying to unscramble these eggs and unsnarl the knots and tangles by which the various corporations, holding companies, syndicates, subsidiaries and operating companies were tied together, and they have not yet been able to make a clear diagram of the process by which their several issues of stocks, bonds and debentures were bought, sold, loaned and exchanged with each other and hypothecated with banks to secure loans for almost every corporation except the one that had issued the securities. It is a complicated piece of purposeful confusion, artfully designed, first, to make it possible for the insiders profitably to juggle other people's money and, second, to leave a trail so twisted and confused that inquisitive investigators would be discouraged from trying to follow it. But there is nothing unique in all this. It is the standard practice of almost all organizers of great enterprises. It may be, and perhaps usually is, adopted with no intention of doing anything criminal or illegal. Whether Mr. Insull did anything illegal is a matter upon which federal investigators are now trying to get light. All that is now known is that he played the game according to the regular rules, but played it more recklessly, more skilfully for a time, and for larger stakes. He did not invent the game. At least a part of that surge of moral energy which is now expressing itself in indignation against him might well direct itself into the channel of inquiry about the organizational intricacies of a hundred other immense concerns which are still solvent.

Purchasing Public Opinion

EVIDENCE accumulates that it was Mr. Insull's regular practice to let in on the ground floor a large number of investors to whom new issues of stock in his companies were sold at from ten to twenty dollars a share below the market price. The assertion comes from responsible sources that this list of favorites contained the names of more than a thousand men high in the financial and civic life of

the community. No one can be so naive as to suppose that these favors were a matter of pure friendship and benevolence. They were not a gift but an investment—an investment in good will and support and in the control of public opinion at its sources. The receivers for the Insull companies have announced that they will not attempt to uncover any scandals except where there is a prospect of financial recovery for the benefit of stockholders and creditors; and doubtless they are right in deciding that their function as receivers has this limit. But the public is quite as much interested in knowing to what extent this method of purchasing public opinion has been followed, and who are the eminent citizens who profited by it, as in recovering assets which are illegally withheld from rightful creditors. In this connection it is interesting to recall that a year or two ago it was Mr. Insull who took the lead in protesting against a federal investigation of the propaganda which the power interests were carrying on by secretly subsidizing college professors and economists, and in trying to paste the label of "bolshevist" upon those who insisted on smoking out this surreptitious suborning of experts to create sentiment in favor of the power and traction interests and against public ownership. And there is another thing that ought not to be forgotten. Bankers are now calling attention to the fact that more money has been lost to investors by the failure of the Insull companies than by all the bank failures in the United States in the past year. Which is true enough, but it was bad banking that made possible the vast extension of credit to the Insull enterprises with the consequent losses to those who invested in them.

The Hoover Doctrine Stands Without Modification

WORD has been received from a source that is above question, that President Hoover's statement in his acceptance speech dealing with the new doctrine of the non-recognition of consequences flowing from a breach of the Kellogg pact was not intended in the slightest degree to modify the doctrine as previously announced and interpreted by Secretary of State Stimson. The Christian Century is glad to tell its readers that the apprehension which gave rise to the editorial, "What Is the Hoover Doctrine?" in the issue of August 31, was without foundation. Mr. Hoover and Mr. Stimson are in complete accord. It is explained that the President's remarks were not intended to be technically exact and comprehensive, but merely to identify the question in the popular mind. It will be recalled that Mr. Stimson's formula of January 7, 1932, pledged the United States never to recognize title to territory taken or "any situation, treaty or agreement, which may be brought about by means contrary to the covenants and obligations of the Pact of Paris." It was in this exact form that the assembly of the League of Nations adopted the doctrine on March 11, save that "covenant of the league" was substituted for "Pact of Paris." In Mr. Hoover's speech of acceptance he stated the doctrine thus: "We do not and never will recognize title to possession of territory gained in violation of the peace pact." What seemed like a substantial—and in the Manchurian situation, a fatal—omission, now turns out to have been unintentional. The President's language was in the nature of a shorthand reference to the doctrine, upon whose entire text and intention he and Mr. Stimson are agreed. Meanwhile, our regret that we placed too great weight upon the President's verbal omission is counterbalanced by the reflection that our misreading of his intention prompted an editorial interpretation of America's policy which we hope may help to sharpen the point of the doctrine in Japanese public opinion and in the understanding of the American people as well.

British Note Rebukes German Threat to Arm

GERMANY'S peremptory demand for equality of armament with the other European powers, and her threat to withdraw from the Geneva conference and build her military strength up to the level of the others if the others do not reduce theirs to hers, was promptly and decisively rejected by France. This was quite to be expected. It was not so much a matter of course that Great Britain would follow the same course. But the British reply is equally firm in substance and not much gentler in tone. The German note implied, if it did not categorically state, that the treaty of Versailles, in limiting German armament, specifically promised a corresponding limitation of the others, and held that the failure of the powers to reduce their military and naval forces drastically frees Germany from the limitation imposed by the treaty. The British statement points out, quite accurately, that the treaty does not make the limitation of German armament conditional on general disarmament. By the treaty, the purpose of that limitation is to "render possible initiation of a general limitation of armament of all nations." But the statement of a purpose is very different from the introduction of a condition. The realization of that purpose will be only impeded by Germany's withdrawal from the conference. Meanwhile, the treaty obligation stands, and it is not for Germany to decide what degree of limitation of armament the others must adopt or how soon they must attain it in order to meet the expectations suggested by the treaty. Aside from the legalistic question, it is unfortunate for Germany to threaten to arm—which of course implies spending money on armament—at the moment when her economic condition has made it necessary for her to negotiate for a radical reduction of the reparations that she is to pay. The unfortunate fact is that Germany is almost equally involved in an economic breakdown and in an internal political complication. Economic conditions require the severest retrenchment of expenditures. The wave of nationalistic feeling encourages

every aspirant to political power to make gestures of defiance toward the world. It is a bad combination. The British note is stern on the subject of armament, but it offers a way in which Germany can gracefully withdraw from her swaggering attitude if she has the good sense to do it.

Mr. Hoover's Peace Record

EVERYTHING that the politicians can do is being done to keep the issues of foreign policy out of the presidential campaign. The motives are various. Of course the business depression is felt to be immediate and acute, and both the parties and the people like to believe that it can be cured by nationalistic methods over which the government has absolute control. There is a general feeling among American politicians that "there are no votes in an international issue." Domestic problems, therefore, are generally stressed in political campaigns. The campaign of 1920, with the League of Nations as the issue, was an exception. But even then the issue was debated and decided on the principle that we must get the nation disentangled from international responsibilities and return to our own isolated and self-contained interests.

Since the abrupt and decisive action of 1920 the foreign policy of the United States has been gradually assuming a more positive and impressive character. The irrational prejudices and fears created by the conflict over the league have been wearing away and melting down, and the earlier ideal of responsibility and leadership in world affairs has been steadily emerging from its post-war eclipse. This has been notably true in the administration of President Hoover. He has acted with exceeding caution, as the temper of the country required, but he has acted. And his action has been characterized by intelligence and increasing courage. Secretary of State Stimson has been writing a chapter in the foreign policy of the United States which will carry his name in history along with the most illustrious occupants of that great office. Mr. Stimson himself will, no doubt, during the campaign present to the voters the case of Mr. Hoover on questions of foreign policy. It is hardly likely that even then these questions will get into the focus of general public attention, but there is every reason why the more thoughtful portion of our citizenship should seriously face the issues involved.

The Hoover administration has developed its foreign policy under constant awareness of the peace ideal as that ideal is embodied in the Pact of Paris. The President favors and has caused to be signed the protocols of adherence to the world court, and laid them before the senate for ratification. The gratifying development of public sentiment is registered in the adoption of world court planks in the platforms of both the republican and democratic parties. There will be some opposition in the senate, but it will represent a stubborn survival of old alignments rather than an earnest and aggressive conviction. We may look forward with every assurance to America's early adherence.

In the matter of disarmament little progress, if any, has been made, but this is through no fault of the administration. The London naval conference of 1930 was a disappointment in its failure to reach a basis of actual reduction, though it did establish the principle of limitation as applied to the three leading naval powers, which was a distinct gain. Mr. Hoover sent a strong delegation to the Geneva conference of this year, and when the conference was in the doldrums and about to break up in despair, he brought it to life again with a comprehensive plan for substantial reduction in all departments of armed services. The Hoover plan was adopted as the basis of renewed discussion when the conference reconvenes next winter. Mr. Hoover has resisted the pressure of big navy advocates to build up to the level allowed by the London treaty. In this policy he has been reinforced by the economic condition of the country, but the fact that he has at no point given moral encouragement to the jingoists stands to his credit as an earnest of what may be expected in the future.

Early in his administration, the President announced a policy of gradual withdrawal of the marines from both Haiti and Nicaragua. This withdrawal has not yet been completed, due to "obligations" which, though legal in form, are regarded by some cynical interpreters as more self-imposed than real. The important thing, however, is the policy of withdrawal, and though its fulfilment may be slower than most pacifists could wish, there is every reason to believe that the Hoover administration, if continued, will effectually disengage the United States from these aspects of apparent imperialism in Latin America which have made the Monroe doctrine a threat to the independence of the republics to the south.

In the broader aspects of international policy, President Hoover's course has been that of a consistent and courageous friend of world peace. It is difficult to see how, American idealism having been confused and warped by the bitterness of the League of Nations controversy, the President could have acted more wisely or gone further than he has. Three outstanding achievements may be pointed out, each pregnant with future possibilities. One is the solution of the problem of practical cooperation with the League of Nations in the event of a crisis threatening world peace. In the early days of the Japanese invasion of Manchuria Mr. Hoover established a precedent of far-reaching significance by sending a representative of the United States to sit with the council of the league in so far as the council confined its deliberations within the orbit of the Kellogg pact. Considering the bitter prejudice against the league in this country, a prejudice which up to that time had made the average politician gag at the very mention of its name, this was a courageous act. Its effect upon American psychology, quite aside from its

direct value to the world situation, has been to break the spell of the anti-league bugaboo, and to open the way for whatever practical cooperation with the league future events may require.

A second achievement is the settlement of the vexing question as to whether America will consult with other nations in the presence of a threat of war or the actual violation of the peace pact. Ever since the London naval conference, where the question first officially took form, efforts have been made to persuade the United States to sign a consultative agreement. Subtle difficulties have operated to inhibit any action to that end, the chief of which was the legal possibility that a formal agreement of that nature, particularly if entered into as a measure leading to disarmament, would be interpreted—by France, for instance—as a pledge to come to her aid if she should be attacked. Mr. Stimson cut this Gordion knot by pointing out that the obligation to consult was legally implied in the Kellogg pact. Thus no formal agreement is necessary and the world is now assured that the government of the United States can be depended upon to take counsel with other signatories to the multilateral treaty whenever peace is endangered anywhere in the world.

The third achievement in this field is the announcement of a new doctrine which will go down in history as the Hoover doctrine, perpetuating the President's name for posterity as probably no other act of his administration will do. It is the doctrine that the United States does not recognize and "never will" recognize title to any territory seized by force or in violation of the peace pact, nor will it recognize any situation, treaty or agreement created or entered into in violation of the peace pact. This broad commitment to an obviously sound moral and legal principle contains implications which only time will disclose. It sets the face of this nation in a new direction. The doctrine has been approved by unanimous vote of the assembly of the League of Nations, though not yet ratified by the constituent governments. It opens the way to great new responsibilities on the part of every nation which honorably regards its signature to the peace pact, and to the development of cooperative measures in dealing with any violator of international law.

The course of the Hoover administration in the Russo-Chinese embroglio, and in the far more difficult and persistent problem of dealing with the Sino-Japanese situation during the past year, gives assurance that the cause of world peace is in not only good but intelligent and courageous hands. There is much diversity of opinion among peace advocates, but as one looks back upon the past year, the Hoover policy in dealing with this unprecedented situation, with neither national nor international precedents to lean upon, has been wise in its positive achievements and wise also in its rejection of proposals that might have proved fatal to the new world order that is slowly emerging.

In this cursory review it is impossible to include the economic aspects of foreign policy. These must be deferred to another time. The debts of the allies to the United States, the international bad effects of our tariff system, the world's money problem, including the restoration of silver, the outlook for a world economic conference and the role of the United States in such a conference—in all this group of questions there is wide difference of view. We hold with Senator Borah and others that Mr. Hoover has not given a sufficiently courageous lead. These are the great issues which ought to be discussed in this campaign. Unlike Senator Borah, however, we believe that the President's conduct of foreign policy in those aspects discussed above justifies the faith that, if once released from the pullings and haulings of petty politics to which a President is more subject in his first term than in his second, Mr. Hoover's step will be more firm and his statesmanship more constructive than either his platform or his own words now indicate.

Next week we shall consider Mr. Roosevelt's position in relation to international issues.

The Legion Raid

ON SEPTEMBER 14 President Hoover delivered to the American Legion the most solemn warning that a chief executive of the United States has felt it necessary to address to any group of his countrymen in recent years. The legion, at its Portland convention, was considering a resolution calling for immediate payment in full of the adjusted compensation certificates which do not fall due until 1945. The President, after pointing out that this would force an already overtaxed public and an exhausted treasury to hand over $2,300,000,000 to a favored group of less than five per cent of the population, used words as solemn as these: "Consummation of this proposal would be a calamity." "It will indefinitely set back any hope of recovery for employment, agriculture or business and will impose infinite disaster upon the whole country." "The welfare of the nation as a whole must take precedence over the demands of any particular group." "The bill which passed the house at the last session of congress . . . [was] an act of moral bankruptcy and might ultimately destroy the value of every dollar in the United States. It would cause the collapse of all confidence in our government and would bring widespread ruin to the entire country and to every one of our citizens." "The proposal . . . constitutes a fatal threat to the entire program of recovery." "In my judgment the enactment of any such proposal into legislation would be a deadly blow at the welfare of the nation."

Such a warning is not to be dismissed as a mere political device. For all that he is a candidate for reelection, Mr. Hoover is also President of the United States, and has that deep sense of responsibility which all Presidents have not to say or do any-

thing unnecessarily to create apprehension or to foster panic in the nation. The use of such terms as the President employed could be justified only by a national emergency of the gravest sort. Yet, in the face of this solemn warning from the head of the nation, the legion, on the very next day, by 1167 to 109 votes, demanded the immediate payment of the bonus in full. Less than one in ten of the delegates representing this organization of veterans could be dissuaded from a course which the chief executive assured them involved "infinite disasters" for their fellow-citizens and "a fatal threat" to the prospects of the nation's needy for reemployment!

Moreover, this vote to raid the federal treasury was cast in the face of other warnings besides that of the President. If there were legionnaires at Portland who suspected the political motives of Mr. Hoover, they had before them an article in the Saturday Evening Post by former Governor Alfred E. Smith, which treated the growth of veteran legislation as a threat to the future of the nation and declared, "It is time to call a halt." After pointing out the way in which the original war-time provisions of the government have been perverted into a system that is already pouring into the pockets of veterans —more than 400,000 of them without service disability of any sort—a quarter of the national budget, Governor Smith went on to show that if this system is expanded by the enactment of the legislation now being demanded by veterans' organizations it will mean that by 1965 "the veterans will be costing the American people annually, not one-quarter of the present cost of the federal government, but the whole of the cost of the present government, which is close to $5,000,000,000."

Nor was this all. At Portland the head of the Veterans' bureau, General Frank T. Hines, took the convention floor to point out to the legion the unreasonableness of demanding full payment of the bonus. If there is one man in the United States who has proved beyond all question his devotion to the interests of the men who suffered actual loss of some sort from their war service, as well as those of their dependents, General Hines is that man. At Portland he drew sharply the contrast between the situation in Great Britain where, with war casualties of 3,000,000, only 500,000 ex-service men are today receiving approximately $175,000,000 annually, the situation in France where, with 5,623,000 killed and wounded, only 700,000 are receiving $287,000,000 annually, and the situation in the United States where, with 322,497 casualties, 737,850 last year received over $860,000,000. Pleading with the delegates not to attempt to shoulder further burdens on the already harassed taxpayers, General Hines said: "Our annual expenditures for veterans' relief amount to $2,668 per annum for each United States soldier dead or wounded during the World war. That of Great Britain amounts to $58 per annum and that of France to only $51."

The action of the legion in the face of such words as these from the President of the United States, Governor Smith and General Hines must be regarded as notice served upon the nation of the intention of the veterans' organizations to demand from the taxpayers of the country the utmost farthing that can be extorted by resort to political terrorism. If appeals from such sources as these, couched in terms as solemn as these, are not sufficient to deter the legion from attempting this raid on the treasury at this critical time, then nothing will deter it. Nothing, that is, except an uprising of the citizenry against further exploitation in the name of a bogus patriotism, and a demonstration of civic wrath sufficient to put strength into the knees of congressmen who now begin to tremble as soon as a legion lobbyist comes into view. The brazen indifference to the public welfare which showed through the Portland vote of the legion should be just the climactic outrage that has been needed to bring this uprising to pass.

Great numbers of American citizens will have their eyes opened for the first time to the menace to the federal treasury and American government by this defiance of the President. The shift from the high protestations of disinterestedness which marked the first conventions of the American Legion to this ruthless pursuit of special privilege has come so gradually that millions of Americans have not been aware of what has been going on. They have known nothing of the intricate lobby system which has been built up to terrorize federal and state legislators. They have known nothing of the way in which organizations which have never enrolled more than a quarter of the men who were in war service have preempted the right to speak for all ex-service men. They have known nothing of the competition between these organizations for members, each seeking to outdo its rivals by the extent of the "benefits" it can extract from the public treasury. They have known nothing of the maze of legislation that has been forced through to provide hundreds of millions of dollars in service and cash for men, and the dependents of men, who never saw France and never suffered the slightest physical injury from their days in the army. They have known nothing of the way in which these veterans' organizations have been used as a stepping-stone to public office. They have known nothing of the way in which the legion power has been used to thwart every attempt to review or reduce unjustified appropriations. All these things have been printed, in books such as Marcus Duffield's "King Legion" and in some periodicals, but the mass of the public has never waked up to what is going on.

Now, however, this public ignorance, with its resulting indifference, is due to be swept away. President Hoover's declaration that enactment of such a bill as the legion jammed through the house in the last session of congress will bring "ruin to the entire country" is more than a warning to the legion. It is a declaration of his purpose to defy the legion and to carry the issue to the country. Nor can Governor Roosevelt afford to try to dodge the issue. His own

party platform, calling for restriction of veterans' relief to "disability or disease caused by or resulting from actual service in time of war," challenges the existing system, and the demand of Governor Smith for a showdown will, if persisted in, wreck a campaign strategy of evasion.

We believe that the President, in resisting this demand for privileged treatment for the veterans, can count on the patriotism of most of the men who saw war service. These men are not seeking special favors at the expense of their fellow-citizens. Once they have been shown where the policy of the legion is taking them and the country, have been shown the danger of the present bonus demand and the unabashed pension raiding that will follow this foray, if it succeeds, thousands of them, both in and out of the legion, will rally to the President. With these patriotic ex-service men will stand those beleaguered citizens who are already staggering under the taxes imposed upon them, and for whom Governor Smith has spoken so plainly.

For an awakened citizenship will see that what this issue comes down to, even aside from the threat to economic recovery involved in an addition of two and a quarter billions to the national deficit, is the creation of a privileged class who, if they can get away with a raid like this at a time like this, will be convinced that they can thrust their hands back into the treasury as often as they desire and for as much as they care to take. Every grant that has been made to the service men up to the present—the war risk insurance act of 1917, the adjusted compensation act of 1924, the bonus bill of 1931, the numberless extensions of disbursements through the Veterans' bureau, not to mention the bonus payments of more than $580,000,000 by the various states—has been with the understanding that it represented a settlement of soldier claims. A total of more than $6,000,000,000 has been paid out to veterans and their dependents in less than fourteen years, and yet the legion, in company with other service organizations, is back again with a demand for more! Does anyone believe that, if the demand is granted, this will be the end? Rather, the payment of the bonus now in full will be merely the signal for the launching of a demand for an undisguised pension system that will seek a perpetual dole for the family of every one of the four million men who donned khaki, whether they saw active service or not, let alone suffered injury.

The time for temporizing with this soldier racket has passed. The nation is in too desperate a condition to allow its solvency to be left at the mercy of any body of ex post facto mercenaries. There is a national issue in the legion's Portland vote that is not to be evaded. Its attempt to lead this two billion dollar raid on the federal treasury brings the political leadership of the country to its day of judgment. What candidates for congress have backbone, and what candidates will vote as the legion dictates? Let the taxpayers in every congressional district find out before election day. Will Governor Roosevelt have the courage to stand up against the attempt to establish a dictatorship of this sort? His campaign speeches contain many allusions to his own candor; let him be candid about this! Will President Hoover, having warned the legion at Portland, now carry the fight to the country? If he does, and if his opponent should keep silent or give his approval to this raid, this issue will prove sufficiently compelling to draw back to his support vast numbers of citizens who, up to this point in the campaign, have been influenced by their economic distress to plan to vote in protest against the present administration.

The American Legion has challenged the ability of our democracy to protect itself against the selfish designs of an organized minority. That challenge must be met.

VERSE

Sonnet for Any Poet

PEOPLE suppose your words are idle whimsy—
Like butterflies, those rootless flowers of air—
Confetti of the wind—things fair but flimsy—
Skiffs silken-sailed, blown helmless here and there.
People suppose your thoughts are fireflies drifting,
Dwarf caricatures of lightning idly bright—
Elfin bravado of the Fancy, lifting
A mockery of stars through lower night.
People suppose . . . but why should I continue
The catalogue of man's dull ignorance?
Spirit intense! ignore them: you have in you
The eagle's power, the lightning's arrogance.
Your words are fair like rainbows—but your mind
Is a white sun that brings day to the blind.

E. MERRILL ROOT.

Gold Autumn

A PURPLE robe of asters,
A haughty king's splendor,
Blows in the dust before
The Faith's defender.

And daisies, the bishop's crozier,
With golden rod
Glitter the ancient procession
Moving to God.

Ladies with hair blown in the wind—
The tall corn stands
Offering gold from purses
In its hands.

RAYMOND KRESENSKY.

If War Should Come and I'd Refuse

By Ernest L. Meyer

MORE and more during recent months the question of personal non-participation in armed conflict has concerned a growing number of American citizens. The increasing interest owes its impetus to a number of factors. The shadow of war, ever with us, was deepened by the Shanghai episode, which, for a season at least, lifted combat from the realm of possibility to the stage of impending reality. Also, the war objector, disheartened by the ineffectiveness of international outlawry of war pacts in dealing with the oriental powder-keg, came to feel a gathering suspicion of diplomacy, and a gathering conviction that effective pacifism must proceed from the aroused and enlightened individual citizen. This belief has been abetted, also, by the literature of disillusionment, such as the books of Remarque.

What Would Happen to Me?

Whatever the contributing causes, it is a matter of record that the ranks of the war objectors have never in the history of the world been so great or so articulate. In America, the Fellowship of Reconciliation, the Green International, and over a thousand pastors of the Christian church (besides the members of sects historically opposed to the bearing of arms) have taken vows, either implied or explicit, never for any cause or pretext to share in the conduct of war. These Americans draw moral support from England, Germany and France, where such organizations as the International War Resisters' union are active in recruiting converts in all nations to the program of absolute pacifism.

To each such convert there occurs the question: "If war should come, and I'd refuse, what would happen to me, and what would happen to my cause?" The great majority of them are youthful idealists, who had no personal share in the great war. And yet it is precisely to the last war that one must go for data on the treatment of conscientious objectors, using these facts as a basis for predicting what may possibly happen to the resisters in the "next war."

Breakdown of Pacifism in 1917

To begin with, it is wrong to presume that the anti-war movement was non-existent in America at the time of our entrance into the world war. Leaving aside the questionable merit of the "anti-war referendum" which resulted in the reelection in 1916 of our "pacifist President," there were large, sect-conscious groups of anti-militarists and anti-imperialists who retained their identity after the war resolution was signed. The socialists, the I. W. W., and a half dozen historically recognized pacifist sects such as the Mennonites, were buttressed in 1917 by a new organization, the Peoples Peace council, numbering in its heyday over 100,000 active "one hundred per cent" anti-war members. While no absolute records are available, it is conservative to estimate that when the declaration of war was signed there were in the United States over half a million citizens who had taken a personal or group pledge to have no share in it.

Yet here is the astonishing thing. The volunteer army call was issued, and failed. The selective service draft was voted. And within the next year the nation had drawn a grand total of 2,810,296 men into the training camps, of which the number of war objectors who refused service was a mere 3,989! The breakdown of the anti-war movement as an effective instrument to check hostilities was due to a variety of causes. Disintegration within the ranks and pressure from without combined to render the pacifists impotent. The American socialist party split on the war issue at the St. Louis convention, and the leaders, with the exception of Eugene Debs, Norman Thomas and a handful of others, rallied to the Wilson colors.

On the other hand, the instruments for minority suppression were quickly mobilized. I. W. W. leaders were lynched and driven to cover. Debs was jailed. The officers and executive committee of the Peoples Peace council met in convention in Chicago, and fled after a swift session, with state troops summoned by the governor at their heels. With dispatch almost incredible the ranks of the half million anti-militarists were shattered. There remained the less than 4,000 objectors in the training camps.

Treatment of C. O.'s

What happened to conscientious objectors? Despite cases of brutality affecting hundreds of them (notably those confined in Leavenworth and Alcatraz) their treatment, on the whole, was humane. The reason was simple: their numbers constituted no menace. Hence, a President and a war secretary who had some repute for tolerance and liberalism could exercise these amiable virtues without too great opposition from the war office and congress. As a result, a code of rules governing war objectors was drawn up. It resulted in the appointment of a tribunal consisting of a judge, a military man and a law school dean who gave each objector a hearing in the training camp and determined the "sincerity" of his convictions. Although these trials were in a large measure a farce, they nevertheless resulted in the release of the majority of objectors to units in the army service in which they could conscientiously serve. Thus, some entered non-combatant service in the hospital or reconstruction corps, and some, opposed to wearing the uniform in any capacity, were given "farm furloughs" and allowed to follow the plough in peace.

Those who were singled out for most rigid treat-

ment were the handful not members of a religiously pacifist sect—the few I. W. W., socialists, humanitarians, etc. For these were varied forms of torture in barracks and prison: court martial, scrubbings with stiff brushes under ice-cold showerbaths, agony in the damp, black "hole" of Leavenworth, and inhuman suffering in the "torture coffins" of Alcatraz. Sometimes, indeed, these brutalities were visited upon religionists, too, whose "sincerity" had not measured up to specification—one of them remaining stubbornly "insincere" until his death in the dungeon.

Will the Pressure Be Too Heavy?

Despite all this, official Washington made honest attempts to check the camp barbarities. Some indication of this is seen in the "toning down" of courts martial sentences by the President and review board. Thus, 17 objectors were sentenced to be shot, 142 to life terms, 73 to twenty years, 57 to twenty-five years, and 19 to thirty years, but in all these instances the penalties were revoked or reduced in Washington. The pacifist movement had been crushed, and the government could indulge in a generous gesture.

Before indicating what may face the war resister in the next war, it is pertinent to speculate on whether or not he will remain a war resister. That is, will these idealistic, earnest thousands who today are taking solemn pledges not to bear arms remain steadfast? The answer is doubtful. I do not mean to imply that they will cast overboard their high resolves for ignoble or cowardly reasons. Nor do I imply that thousands of anti-militarists in the last war submitted to the draft from ignoble motives. No, they were honestly, if reluctantly, converted by the pressure of propaganda, a pressure so terrific, so universal, that to stand apart from it, to doubt its truth, made one feel as an alien in a world of strangers, or as a madman in an institution wherein all others are accredited as sane. This moral isolation, more than the fear of prison or the rope, was the force that disintegrated the pacifist ranks, and that made socialist, Christian, radical and liberal join in war's shibboleths.

Improved Propaganda

It is unreasonable to hope that the nations have learned to distrust propaganda. It would be as foolish to imagine that a fish distrusts the waves it swims in, even though the waves may in tempest time toss it on the beach. For in war-time, propaganda surrounds us as does the ocean the fish; it is our natural habitat, we cannot live apart from it, or breathe outside of it. Nor does past disillusionment aid in discrediting it, for the history of all wars is the history of propagandas, each more beautiful and convincing than the last.

The propaganda bureau in the next war, moreover, will have profited from experience gained in the last, and Creelism will have attained a high degree of efficiency in movie, schoolroom, pulpit and the always acquiescent majority press. It is probable, however, that in spite of this pressure, a greater number of war resisters will be counted in that next combat, for reasons I have already briefly indicated. If this is the case, it is also probable (and almost certain) that the machinery for suppression will be made more drastic, in direct proportion with the opposition encountered by the administration. That is, if there are 200,000 resisters instead of 4,000, no paternalistic war board will make gestures, no President's tribunal will sit in judgment, sifting the clean from the unclean consciences and distributing favors. On the contrary, punishment will follow swiftly and certainly any infraction of the conscription act, civil and military courts will mobilize their powers with a ruthlessness never before experienced. There will be long prison terms, probably torture, and possibly wholesale executions.

The Prospect

This prophecy is based not entirely on speculation. The history of all nations shows with what savagery the dominant group crushes any opposition which seriously menaces its sovereignty. In our own country, there is nothing in the past decade which is evidence of a more tolerant or humane policy in public administration. If the supreme court of the United States, in times of peace, can deny citizenship to a woman nurse and a divinity scholar who profess conscientious scruples against bearing arms, to what limits may it not go in outlawing minority opinion in time of war? And if Washington takes no official notice of a reign of terror in the coal fields, or the killing of hunger-marchers in front of an automobile factory, what hope is there for governmental interference when mobs lynch war resisters in patriotism's holy name?

This is the fate of the American pacifist as I see it. Those who will not succumb to the increased power of inflamed public opinion will suffer and die under the enhanced pressure of the military boot. It is a black picture, and yet I offer it with the hope that it will deter not one of that army of unarmed from persisting on the path where his vision leads him. All that I argue is the romanticism of believing that pacifism has taken deep root in a world that has learned nothing from the late war, and in which force, as the supreme arbiter, sits enshrined in war offices and national dictatorships to a degree far greater than in 1914.

Nor does the fact of this romantic illusion cast a shadow on the validity of the war objector's stand. It is wrong to believe that one's individual actions and aspirations, to be moral, must necessarily have wide, social reformist consequences. There is in one the craving and the strength to act according to one's highest lights, and such action is also the highest morality. Thus, the war objector, freeing himself from any messianic ideology and any hope of redeeming the world, will yet be strengthened by the conviction that he follows in the steps of his deserted Redeemer, who, likewise, failed.

XUM

Mr. Wieman Defines God

Speaks for Scientific Method in the Conversation About God

By Charles Clayton Morrison

PROFESSOR Henry Nelson Wieman says that the existence of God needs no argument. Yet he is constantly engaged in argument—no man more so. This seemingly paradoxical position invites many a wise-crack from his critics. Are they justified? I do not think so. Though no argument may be required to prove God's existence, it cannot be denied that some argument is required to show that no argument is required! It has always and generally been taken for granted among thinkers that knowledge of God's existence—where *thought* enters into it at all —is the result of a process of reasoning. Now if Mr. Wieman has broken away from this traditional assumption and has found that he and all men are already standing upon a solid rock of indisputable fact in respect to the existence of God, it is not only incumbent upon him to proclaim his discovery to those who deny the existence of God, but so to clarify it that those who think they must keep on trying to prove God's existence will see the irrelevance of their efforts.

How has he come to believe that the existence of God is a fact that needs no argumentative proof? He has come to this belief by rigorously defining what he and, in general, all men mean by the term "God." Defining it, not describing it. To define the concept of God it is necessary to get at the essential thing in it. There may be much in the concept that is incidental, casual, changeable, individual. This would enter into a description, but not into a definition. What Mr. Wieman is seeking is a definition of God that will contain all that is required to *identify* God, and no more. His purpose here is both practical and theoretical. Practical, because he wishes to free the concept of God from non-essentials so that people will be more intelligent in their conscious relation to God. Theoretical, so that those who are thinking and talking about God may be sure that they are thinking and talking about the same thing. If he can so much as point to something and say, God is *that,* and if *that* is an indisputable fact, there need be no more argument about God's existence. There will be plenty of room left for argument as to *what* that is, but no room for any one to assert that it does not exist.

I

So Mr. Wieman offers what he calls a minimum definition of God. He says, God is that upon which we depend for the supreme goods, the highest values, of life. He varies his phrasing of this definition, coming at it from many angles, but all his variations carry this simple theme. He takes for granted that man is dependent; he is not self-sufficient. Whatever man is dependent upon for the highest values is God. He raises no questions, as yet, about the nature or character of God. Such questions can only be raised intelligently after we have identified the object to which such questions refer. There will be time enough to consider whether the "object" upon which man depends is a plurality of objects or one object; whether it is a personal object, or impersonal, or superpersonal; whether it is a static condition, or an active agent. Mr. Wieman's primary and sole interest at this beginning of his discussion is to identify the object to which all men refer when they say the word God.

How did Mr. Wieman get hold of his definition? Is it just an arbitrary formula, or is it one which can justify itself to others besides Mr. Wieman? Why just this definition and not another? It is not an arbitrary definition, he would answer, but a definition arrived at by scientific method—that is, a method of logical and critical common sense. Mr. Wieman looks into his own mind and the minds of other men and discovers there a concept of God. But this concept varies with different persons, at different periods in the life history of individuals, among different peoples, and in widely separate periods of historic time. Yet this vast variety of conceptions all goes by the one name, God. Is there any common and continuing characteristic amid all this variety which is more essential to the concept than any other? If there is, we shall be able to say that this common and continuing characteristic is what the concept of God essentially means.

How shall we go about discovering the essential characteristic of the concept of God? There are two ways. One is by "analyzing the concept of God" into its elements and selecting that which we find to be common amid all variations. Mr. Wieman seems at one point to approve this method. In his third paper he recommends it. "Analyze the concept of God to find the most important meaning it conveys. The most important meaning is the one which has the most persistent and basically vital function." I do not like this method. Moreover, I do not think it is Mr. Wieman's own method of arriving at his definition. In fact, I think that he fell, at this point, into a form of speech which is not really congenial to his mind. I do not think Mr. Wieman would be led to his definition of God by an "analysis of the concept of God." But if he were, there is no assurance that others would arrive at just this definition by such a process of analysis. This method is more like that which Mr. Otto follows. He, too, analyzes the concept of God, and concludes that a supernatural anthropomorphic person is the essential element in it. He does not believe in the existence of a supernatural anthropomorphic person, and so denies the existence of God. The trouble with this method of static analysis is that

it is not objective; you cannot "check up" on it.

I believe that Mr. Wieman reached his definition not so much by examining and analyzing the wide variety of concepts of God as by observing the practical activities associated with the concept of God by people who believe in God. Not alone by observing, but also by interpreting these activities. A concept's meaning is not found in the concept: it is found in the activity which goes with the concept. And what is the activity that is universally associated with the concept of God? The answer, of course, is worship, adoration, prayer, cooperation and dedication or devotion. Here, in these activities and attitudes which men associate with their concept of God, is to be found what men actually mean by God. Mr. Wieman sees that in all these activities men are seeking to adjust their lives to that object upon which they depend for the highest values. Men call this object God. They have many different concepts of God, and their practices greatly differ in external form, but there is an identical minimum of meaning running through all the variety and difference, and that meaning Mr. Wieman seizes upon as his minimum definition of God.

II

The careful reader may now, perhaps, turn back to the opening paper of the Conversation to see whether I am truly representing Mr. Wieman's position. And he will come back with his patience sorely tried. I have misled him, he will charge. There is nothing in Mr. Wieman's opening statement that answers to all this talk about a minimum definition or the method of attaining such a scientific definition. I admit that, and I regret it. Mr. Wieman did not begin his Conversation where I have just said he begins his thinking on this subject. Instead, he plunged us at once into a consideration of God as interaction. On the very first page of the Conversation he says: "I submit the following concept of God. God is that interaction between individuals, groups and ages which generates and promotes the greatest mutuality of good." This is the thesis upon which he opens the Conversation. It led to considerable dispute among the conversationalists which was not pertinent or fruitful. And it was fatal to many of us laymen who simply could not grasp what he was talking about or, at least, could not relate what he was talking about to the question of God.

Mr. Wieman, as I see it, got off on the wrong foot. He took the second step before he had taken the first. I feel sure that he would have had quite a different experience with Mr. Otto if he had taken the first step first. Let me state my criticism specifically. Mr. Wieman started out with a discussion of the nature or character of God before he had dealt at all with the existence of God. His mistake was not altogether unlike that which Mr. Macintosh made, only in the case of Mr. Macintosh the mistake was not merely tactical, but inherent in his philosophy; while in Mr. Wieman's case it was purely a tactical error. The uniqueness of Mr. Wieman's philosophy lies in his separation of the question of God's existence from the question of God's nature. But he launched the Conversation on the level of God's nature by presenting us with the thesis that God is a certain kind of interaction.

In the second and third cycle he takes up in earnest the question of God's existence, and when he does, the Conversation takes on a quite different aspect. In the third cycle, Mr. Wieman defines the subject which the Conversation is supposed to be about. He says: "The meaning [of God] is this: God is what is most worthy of the supreme devotion of all human living. This meaning is so constitutive of all human living, like Nature, and like United States for its citizens, that it cannot be doubted. We 'have' it. We live it. It makes us and remakes us. To try to prove it or doubt it may be an academic pastime, but no one ever seriously does either."

I wish he had said this right at the start. I believe I voice a general experience when I confess that the notion of "interaction" as somehow being God, was difficult for me to grasp. At times I thought I could share Mr. Wieman's insight at this point; but the light flickered and faded. Those who read Mr. Wieman's first two papers without having previously become acquainted with his basic definition of God must have had even more trouble than I. My correspondence with the readers of the Conversation revealed the interesting fact that at the first many were utterly baffled by Mr. Wieman's thesis, but from the third cycle onward they began to "get onto his curve," if I may use such an expression, and he grew upon their understanding steadily until the end. I, therefore, recommend that when the Conversation appears in book form its readers skim lightly over the first two cycles and then "dig in" when they get to the third cycle. They can come back to the first two cycles later with better hope of understanding what Mr. Wieman means by his talk about interaction.

III

I am bound, however, to say something about this interaction thesis—not to discuss its meaning, or its adequacy as a way of conceiving the nature of God, but to comment upon the use Mr. Wieman made of it. I do not think he was logically strict enough with himself, and he fell into an error of statement at one place which threw many of us out of touch with him. I refer to his statement in the very first cycle. He asks, "Can men pray to an interaction?" and answers, "Yes, that is what they always pray to under any concept of God." This I do not believe. Mr. Wieman, I feel sure, misspoke himself when he made this statement. I will state why.

Let us set down the bare proposition: God is an interaction. I am willing for the moment to affirm the proposition as true. I am not sure that I know just what it means, except that it is a highly abstract interpretation of God in terms of *process* as contrasted with the terms of a static entity. The proposition reduces the total concrete reality of God to the most generic and inclusive, and also the most

colorless and hollow, concept which philosophers can imagine. I do not use these words "colorless" and "hollow" invidiously. Modern science is teaching us to define every object as an interaction of its parts. A stone is an interaction. Nature is an interaction. The total universe is an interaction. Reality is an interaction. You, gentle reader, and I are interactions. I have no objection at all to the statement that God is an interaction.

But in thus reducing all existence to an interaction, we have had to leave out all qualitative *distinctions* that do obtain in actual existence. The concept of interaction is an abstraction. As such it is very important, because it gives us a cognitive tool with which to deal with all existent objects as *process* rather than in the old-fashioned way as *substance*. But it is not true to say that I pray to an interaction. I pray to *God,* and God is more, vastly more, than an interaction. He is more, vastly more, than the specific interaction which generates and sustains the highest values. Even this is an abstract description of him. I am quite willing for Mr. Wieman to cast the experience of prayer into the terms of interaction, but if he does, he must cast the *whole* experience into those terms, not just a part of it. That is to say, he must not only cast God into such terms, but he must also cast *me* into the terms of interaction. He cannot logically set me *in my true person* over against the abstraction to which he has reduced God.

Any statement involving God, prayer and me, must use terms all of which belong to the same context, terms which are consistent with the level upon which the statement moves. If it is the abstract level of bare process, the terms must all be terms of abstract process. If it is the concrete level of actual experience, the terms must all be terms of concrete experience. The terms cannot be mixed. *I* do not pray to an interaction. *I pray* only to *God.*

Mr. Wieman himself offers at a later point a corrective of what to me was an unfortunate slip of his pen. In the fourth cycle he says that no lover would address his beloved as "a dear psycho-physical organism." But the beloved, he insists, and rightly, "is a psycho-physical organism just the same, and it is very important for me to know that fact, even though the reality I love far exceeds the compass of this concept." In this connection, Mr. Wieman completely supports my interpretation of his earlier statement as a misstatement of his own view, for he says that "one does not pray to the definition of God, but to the reality defined." I feel sure that I am doing many readers a distinct service in calling attention to Mr. Wieman's later statement as a true expression of his view.

IV

I ought also to make some comment upon Mr. Wieman's treatment of the question of God's personality. Mr. Wieman's theology has been widely characterized among theological scholars as impersonalism. He needs no defense from me, but I cannot help saying that such a characterization betrays a superficial and distorted understanding of his point of view. Mr. Wieman is just "guilty" enough to give color to this characterization, but he is not guilty enough to warrant scholars in so characterizing his position. He treats the question in a chapter of his book, "The Issues of Life." I regard it as the weakest—or more accurately, the only weak—chapter in that invaluable book.

Mr. Wieman's view as to the personality of God has no integral relation to his fundamental thesis as to God's existence. That thesis would stand, as he himself repeatedly asserts, whether God were conceived as personal, impersonal or superpersonal. In the Conversation, his reference to personality is somewhat cryptic. "I deny personality to God," he says, "not by subtraction but by addition." Further on in the same cycle he says that he has "never upheld" the concept of God "as person." Yet he constantly refers to God as "he" and "him," and repeatedly, as the Conversation proceeds, he seems to treat the question whether the category of personality may in any form properly be applied to God as one concerning which he still has an open mind.

The net impression Mr. Wieman has made upon me is that the whole question of God's personality can be deferred to further experimentation in the spiritual and moral life and to further critical reflection. His primary theoretical interest is in establishing his definition of God in terms which inherently and empirically involve God's existence, so that whatever God's nature and character may prove to be, we shall not further need to be engaged in the immemorial controversy concerning his existence.

V

Too much of my comment is directed toward matters which belong only to the margin of Mr. Wieman's thought. I am one who believes that his method marks the dawn of a new day in theology and religion. Mr. Wieman gives us an objective God, a God "wholly other," as Karl Barth would say, a God as practically absolute as the God of John Calvin. He extricates God from the sentimentalism of nineteenth century optimism and from the subjectivism of present day liberalism. He overcomes the theological bad effects arising from modern psychology and modern social ethics. He is bringing God back again to the place which liberalism, with fading ideas of God, has been trying to hold for religion. We cannot keep religion if we lose God, any more than we can keep a smile if we lose our awareness of the object we are smiling at. Religion without a clear envisagement of an objective and adorable God fades into inanity, and becomes merely a blank stare.

And we cannot reach God by building up to him on the basis of our desires, our needs, our conceptions of what will make us happy, or prosperous, or even worthy. Mr. Wieman utterly repudiates this pragmatic sort of apologetic for religion. He will have none of Mr. Macintosh's: There ought to be a God, there may be a God, there must be a God. The method of projecting human hopes and desires—even

what we conceive to be our highest moral requirements—into the universe as "feelers" in search of God, is not only inconclusive, but unnecessary and misleading. God is not an object to be sought after and found. He is an actuality to be started with and explored. We can explore his nature and the possibilities of his being only by subordinating all our wishes and our consciousness of needs, yea, and our ideals also, in supreme devotion to him.

Mr. Wieman is a rare combination of philosopher and prophet. As a prophet, he indicts modern religion as man-centered and modern civilization as man-centered. All our ills spring from this false basis upon which our cultus and our culture both rest. A man-centered religion is a decadent religion, he declares. He gives us a God-centered religion, and insists that religion at its maximum of functioning power has always been God-centered. As a philosopher, Mr. Wieman proclaims the scientific gospel that men may, in our time, know God with a certainty and a realism not vouchsafed to any previous age. The effect of his doctrine, if it is sound, will be to overturn all systems of contemporary theology, both rationalistic and pragmatic. It will seem incredible that the essential values—mark, I say the *essential* values—of the Calvinistic system can possibly be brought to life for a generation like ours which has held that system in such disdain. But Wieman's thought leads direct to Calvin's God. He sets science singing the evangelical story of a God with whom is the eternal initiative, who, though we seek him, is always long beforehand with our soul. The deepest testimony of Christian experience is no illusion or caprice, but the very heart of science itself:

> I sought the Lord, and afterward I knew
> He moved my soul to seek him, seeking me;
> It was not I that found, O Savior true,
> No, I was found of thee!

C. F. Andrews

By Agatha Harrison

. . . This was his service to England . . . the service of a prophet speaking truth to power in its selfishness and sloth. When silence falls on such a voice, some everlasting echo still haunts the world to break its sleep of habit or despair.

THESE beautiful words are to be found in the last paragraph of the Hammonds' "Life of Lord Shaftesbury." They apply equally to C. F. Andrews. I suppose most people who have had anything to do with missionary work—certainly in India or South Africa—know him, or his books. By the time this article appears, the American public will be in possession of his latest book, "What I Owe to Christ." Here in England it has gone into its fourth edition and has made a profound impression. Some people disapprove of his wide interpretation of Christ's way of life, but the majority find that it strikes an echo in their own experience, and marvel at the courage and sincerity of a writer who dares to lay bare his soul.

But it is of the man that I would write, for his books can be borrowed or bought.

When I went to India with the royal commission on labor in 1929-30, there were three men I hoped to meet—Mahatma Gandhi, Rabindranath Tagore, and C. F. Andrews. But the last named was in South Africa, though in the evidence before the commission I found constant reference to his work. In the past he has acted as an arbitrator in many industrial disputes; was at one time president of the Trade Union congress, and utterly gave evidence in connection with the famous Meerut trial.

The first question Tagore asked me when I went to Santiniketan was, "Has the commission met C. F. Andrews?" That interview with the poet stands out in my mind, for behind his chair was an exquisite etching by an Indian artist of Gandhi, Tagore and C. F. Andrews. It seemed symbolic; these three men are inextricably woven into the fabric of India's destiny. I also had the privilege of meeting Mahatma Gandhi. It remained for me only to meet C. F. Andrews, that elusive personality passing so quietly from one continent to another.

Our meeting was very simple and quite unexpected. I happened to be working temporarily with Mrs. Alexander White, helping her with the many international threads she knows so well how to weave. She met me one morning with the news that C. F. Andrews had arrived suddenly. "Put down all my work," she said, "and help him, for he is doing some important things."

Walking Into People's Lives

He entered the room with his arms laden with papers and carrying an attaché case brimming over with unanswered letters from all parts of the world —his book "Mahatma Gandhi at Work," chapters of his half-written book "What I Owe to Christ," partially finished articles long overdue. His friends, reading this, will smile, for it is a familiar sight. It is characteristic of the man that he wasted no time in preliminaries. He knew what I had done in the past, and that I was deeply concerned about the situation in India. He walks with amazing directness into people's lives expecting them to give every ounce of what they have, materially or otherwise. Yet in asking this he is doing the same thing himself every minute of the day.

We began on the over-full attaché case. Soon I

discovered that many of our threads crossed, and the slender ones that I had been holding ever since my return from India, would now be interwoven in the skilful pattern planned by him.

Bringing Gandhi to London

The second round table conference was imminent; the Gandhi-Irwin pact had been signed. But C. F. Andrews knew that the coming conference had little hope of success unless it included Mr. Gandhi as the congress spokesman. To the task of getting his friend to this gathering, C. F. Andrews bent all his energies.

There was acute feeling on both sides that the pact had been dishonored. Constant word came from Mr. Gandhi to this effect. Here in England Mr. Andrews heard the same tale from the people in power, and he sensed a distrust of the integrity of his friend. Day after day his familiar figure could be seen in the vicinity of Whitehall and Downing street. The information he got from these quarters he would relay on to Mr. Gandhi. And always he was preparing the minds of men and women in this country for the coming of Mr. Gandhi. That they would differ from him fundamentally, C. F. Andrews knew. His main object was to insure their respect for the integrity of his friend.

A man whose possessions can always be crammed into two shabby suitcases cannot keep files of letters. But I have, as a cherished possession, a book of notes of some of the historic letters that were written during these days. I find this sentence, or the substance of it, constantly recurring: "I can only tell you that after nearly 20 years experience I have never known in my life a more essentially truthful man, even in the smallest of details. If you are to deal with him at all, it will be necessary for you to share that belief with me, and I can see clearly how difficult such a faith will be to you—yet nothing can be done without it. . . . On no other basis except this confidence in Mr. Gandhi's honesty and sincerity, can the situation in India come to a right settlement."

Sending Gandhi to Lancashire

He dealt with his friend Mahatma Gandhi in the same straightforward way. This was especially the case after a visit to Lancashire, where C. F. Andrews went to see for himself the tragic result of the Indian boycott. He spent several days there living with one of the unemployed families, and saw what the boycott meant in terms of the suffering of men, women and children. About this he unflinchingly wrote to Mr. Gandhi, knowing that the key to his friend's heart is the suffering of other people, whether it be that of his own poverty-stricken villagers, or the people of Lancashire. In this letter he poured out his heart. Up to now, I doubt whether he had ever dictated a letter to Mr. Gandhi; they were always written by hand. Now he dictated to me in his slow careful fashion. There was an immediate reply by cable, to the effect that if he came to the round table conference, Mr. Gandhi would go at once to Lancashire to meet the people there.

At this time it looked remarkably unlikely that this would happen. It was a red-letter day when a cable came saying that the mahatma was coming. Meanwhile C. F. Andrews carried on his unceasing work. That there were other powerful forces at work responsible for getting this unique figure to come to the conference, I am well aware. But I also know the background history of these days, and am convinced that the work of C. F. Andrews was a large factor in securing this.

Of the days that followed the dramatic arrival of the mahatma in London, a book could be written. C. F. Andrews met him at Marseilles, and was alongside Mr. Gandhi all the time, and was responsible for the arrangements that were made for this visit, outside the work of the round table conference. The house in Knightsbridge, which was used as headquarters, was inundated with people and letters—in fact, we were submerged. Every available week-end was spent in homes outside London, and I marveled at the foresight with which Mr. Andrews planned these strategic visits. Another article entitled "88 Knightsbridge" would be fascinating reading, describing the daily life of what might be termed "our family." Perhaps I may write that some day.

A Visit Never Made

During these weeks in London, the misery of the people in China was brought forcibly to C. F. Andrews' notice. He had had experience in the flooded areas of India, and was asked to accompany the dean of Canterbury who was planning a visit there early in 1932, in order to bring back to the west first hand evidence of the situation. He discussed this with Mr. Gandhi, who urged him to go after his work in South Africa. For this visit to Africa was long overdue. He had promised to go and prepare the way for the round table conference to be held there in January 1932. Mr. Andrews stayed in London till the last minute, and a week before Mr. Gandhi returned to India he left for South Africa, intending to go to China early in March via India.

Meanwhile events in India had taken a tragic turn. Shortly after his arrival there, Mr. Gandhi was arrested, together with many of his followers, and the country was under what practically amounted to martial law. Into this situation the peace-loving man C. F. Andrews landed early in April. He was refused permission to see his friend Mahatma Gandhi in prison, and spent his time going round the various centers seeing at first hand the situation that existed. The agony of what he saw burnt into his soul, so that we were not surprised to get a cable saying that he was returning to this country instead of going to China.

In the interval we who were working here on the Indian question felt we must have the help of this man to break through the apathy and ignorance that existed, and had already cabled for him. In India also his friends urged his return to England, for a "prophet speaking truth to power" was sorely needed.

Since May, C. F. Andrews has been here doing this. Again his well-known figure can be seen in Whitehall and Downing street. He has attended several of the summer conferences, and has used the many avenues of approach that are open to him to make people see "the writing on the wall."

Forgiving a Prophet

It is a great experience to work with him. To do so successfully one must believe very thoroughly in the kind of thing this man does. And it certainly has its humorous side. For instance, he may be one or even two hours late for an appointment; or, you expect him back from London at a certain time, plan important interviews accordingly—and receive a wire to say he is not coming. You await his arrival prepared to point out all the inconvenience the delay has caused, but find you do not voice it, for he has a sense of the relative importance of things, which if you do not always agree with, you must respect. In truth he is a prophet, and to such a great deal is forgiven. He never keeps a diary. A thoughtful hostess provided him with a beautiful blue leather one specially suited for a man's pocket. All his engagements she had carefully written in as far as she knew them. When he was turning out his papers preparatory to going to Africa, this unused diary was among them —it had never been used. I wonder how many people have tried to alter this man's habits, and failed! He has no home, yet has any man or woman so many homes? For to whatever part of the world he may go there are ever open doors. He shares what he has and expects other people to do the same.

No wonder that he radiates happiness, for he has the love and trust of such a variety of people. What an experience it is to walk with him down Gower street in London, where the Indian student hostel is situated! Faces light up. I remember in particular one day when we were doing this. The papers that morning had been full of the news of the resignation of the "moderates," as a result of the statement of the secretary of state for India. All the papers mirrored the depth of misunderstanding and bitterness between this country and India. Yet suddenly there came towards us two Indian men, one of whom rushed to C. F. Andrews as though he had seen a light, and touched his feet in reverence.

What will be his next move? Who can tell? For people who walk so closely with God, have to be ready to obey his behest. He will be in this country probably until October, working on the challenge that the Indian situation presents to the Christian and peace forces. After that I seem to see two shabby suit cases being packed with a most curious medley of clothes, unanswered letters, chapters of a new book and unfinished articles, and this "echo" will be off to some other part of the world "to break its sleep of habit or despair."

BOOKS

Spiritualism as a Religion

THE DRAMA OF LIFE AFTER DEATH: A STUDY OF THE SPIRITUALIST RELIGION. *By George Lawton. Henry Holt and Company,* $3.75.

A COMPLETELY fair book on spiritualism is probably even more difficult to write than a completely fair book on Christian Science, or a perfectly fair and objective biography of a political candidate in the midst of a campaign. But be the difficulty what it may in any or all of these cases, Mr. Lawton has certainly surmounted it in the field to which this volume is devoted. It is an entirely unprejudiced and objective study of spiritualism as a religion.

The author's approach is determined, and the limits of his problem are defined, by his conviction that spiritualism as a religion neither stands nor falls with the phenomena of the seance. He professes no expertness in passing a critical judgment of the genuineness of the alleged phenomena of materialization, rappings, voices, levitation and the rest, and he is himself not a Spiritualist. He states his purpose in these words: "I have tried to tell in as detailed, complete and honest a way as I can what kind of people are those who style themselves Spiritualists, just what it is that they believe (their creed), how they live by these beliefs (their services and practices), how in terms of their own lifetimes as well as in terms of the movement considered historically, they have come to believe what they do (their credographs), and finally what psychic benefit or utility they derive from their beliefs and practices." Part of what they believe and practice has to do with the functions performed by mediums and the messages which they profess to bring. Considerable attention is therefore given to the work and words of the mediums, but not with a view to determining whether they are frauds, dupes or seers.

Thus avoiding the controversial aspects of the matter, the author is free to give an objective account of the functioning of these beliefs and practices in the lives of the people to whom they make the strongest appeal, and the psychology of mediums and lay believers. This line of investigation he has pursued industriously and intelligently, with results which are well worth the attention of anyone who is interested in the varieties of religious experience and the vagaries of human belief and behavior.

W. E. GARRISON.

Books in Brief

TORRENT. *By Burris Jenkins. Bobbs-Merrill Company,* $2.00.

In this, his third novel, Dr. Jenkins exhibits his command of a technique in the writing of fiction far surpassing that shown in his previous efforts. On a superficial judgment, one might be tempted to say that his primary purpose was to delight the young and to shock the old. In reality, Dr. Jenkins' purpose is never to shock anybody, but he does not for a moment hesitate to do it, either in this book or in his Kansas City church, if he thinks that something needs to be said or done. He has unbounded faith in youth and an extraordinary ability to look at life from its point of view. So the young people in this story do some very unconventional things and talk freely of matters which would have caused convul-

sions in any group of their elders when they were young. And they work out their problems in a fine spirit and with results which even their alarmed parents have to admit are about what they wanted but did not know how to get.

THE LIFE OF SAMUEL JOHNSON. *By James Boswell.* LES MISERABLES. *By Victor Hugo.* PLUTARCH'S LIVES. *Modern Library Giants, $1.00 each.*

It is a little late in the day to write a review of these "best sellers of the ages," but the appearance of such good editions for so little money is a legitimate item of literary news. These are works which ordinarily appear in about five volumes each. Here you have them complete, each in one volume of about 1300 pages, in good type, and on thin opaque paper. Ideal for carrying on a vacation, where the weight and bulk of baggage must be considered. The regular Modern Library editions are perfect for works of ordinary size, but this series of "giants" makes portable some of the (almost) million-word classics.

THE NEW CRISIS IN THE FAR EAST. *By Stanley High. Fleming H. Revell Company, $1.00.*

Mr. High was for a number of years a sort of Christian war correspondent, going to and fro over the earth wherever the fighting was fiercest—not necessarily the actual clash of arms but the conflict of cultures and the struggle of faiths. He is a good newspaper man. In journalistic style he gives, in a little over 100 pages, a review of the transformations which have occurred in China and Japan in modern times, the quarrels over Korea and Manchuria, the conflict of national interests that has arisen, and especially the conflict of ideals within each country as the governments and war lords have been learning the lessons of militarism from their western tutors while a very large element of common people and business men have been learning the principles of peace from the representatives of Christianity. Mr. High believes that Christianity is to have a large part, perhaps a decisive part, in determining the outcome of the far eastern crisis.

WHAT PRICE ECONOMIC ADJUSTMENT? *By James Davidson Dingwell. Christopher Publishing House, $1.25.*

The price of economic adjustment, Dr. Dingwell wisely and cogently argues, is moral adjustment. Good machinery plus bad ethics—that is to say, greed as expressed in capitalistic competition and the struggle for profits as the main objective—means disaster. That is what we now have. Good ethics and bad machinery or no machinery would mean—nobody knows quite what; at the best, a return to the childhood of the world; and it is perfectly certain that we are not going to return. What then? An economic order which has already been mechanized and which is going to stay that way must be socialized by the introduction of a new and higher and Christian motivation. Dr. Dingwell's discussion is simple, concrete and convincing.

CORRESPONDENCE

Shuler Is on the Ballot

EDITOR THE CHRISTIAN CENTURY:

SIR: Possibly dozens of others will tell you this: "Bob" Shuler ran in the primaries of three parties, and his name will accordingly be on the ballot as the prohibition candidate. No one will need to write in his name in order to vote for Shuler for United States senator. The Hearst papers and the Los Angeles Times did all they could to kill Shuler by ignoring him, but he is still in the fight and going strong.

La Habra, Calif. MARY R. DILLON.

Another Side of the Same Picture

EDITOR THE CHRISTIAN CENTURY:

SIR: Apropos of that article you recently published entitled, "Where Should a Negro Get Hurt?" let me tell you of something about an experience of my own during the past summer. Upon the north shore of the Wando river at Cainhoy sits in distinct prominence an attractive bungalow recently remodeled by the owner, Mr. "Tommie" Chandler, whose mother and sister reside with him. The building and roof are painted solid white and it gleams like a pearl upon a wooded background amid other adjacent dwellings on the river front.

Seated on the front veranda recently, about noon, the stalwart young man heard a cry for help from a Negro bathing in the river below, who, unable to swim, was caught by the swift current into a depth over his head. Leaping down the high embankment and deliberately disrobing, Mr. Chandler plunged into the stream and went to the rescue of the half-drowned youth—Joe Waiters of Moncks Corner—and adroitly swam ashore on his back while supporting the head of the limp victim well out of the water. Applying his knowledge of first aid in resuscitation, the body was laid face downward upon a clump of seaweed and soon was breathing comfortably. Within an hour the Negro, too exhausted to walk alone, was borne upon the strong shoulders of a Negro comrade to the nearby shack of the Century wood-preserving company at the riverside wharf.

The writer casually calling at the residence of Mr. Chandler in the early afternoon found him quietly reading as if nothing of the heroic had been done by him and from him the facts herein related were gradually secured.

Bamberg, S. C. W. A. BETTS.

The Catholic Port

EDITOR THE CHRISTIAN CENTURY:

SIR: May one plead the fact that one was virtually brought up on The Christian Century (I know I was reading it in 1911 when I was in high school) in extenuation of such trespassing against hospitality as this letter involves? In your issue of July 20, 1932, a reviewer commenting upon Dr. F. J. Sheen's "Moods and Truths" used the following words: "'. . . principle that one religion is as good as another.' No one thinks or says that except the people who think none of them is any good."

Really, don't practically all who denominate themselves modernist Christians say that? "I don't care what church a man belongs to." "There is good in all denominations." "Each denomination makes its contribution to Christian progress." "The variety of minds is provided for by a variety of churches." Do I argue that the last part of the critic's remark is false? No, that's the point. It is true. And of what numbers!

How many modernists under forty do you know whose religion is the unquestioned and supreme power in their lives? How many young folk of college age, children of modernist homes, regard religion as something to be taken seriously into account? Isn't it fair to say that such people don't think any religion is any good? A religion commands and gives the strength to carry out the command.

As a student of social institutions I began to study those fascinating examples of large-scale organizations of deep influence—Judaism, Catholicism, Mormonism. Of course none of them was "true"; one did not consider that side of the matter. Some Catholic doctrinal books (doctrines as institutional features must be studied) seemed annoyingly reasonable. One said loftily that life could not be compressed into a syllogism and went on. Still

it seemed a good thing to buy Dr. Garrison's book on Catholicism. But though good, it did not touch this point. Next year he reviewed and recommended Cadoux's "Catholicism and Christianity." I bought it and read slowly and thoughtfully through its 700 pages. Historically, it appeared, there might be some question as to whether authority had been given to any organization. But was there any reason why authority could not have been given? That was not discussed. Suppose it had been!

Was this an angry revolt against Protestantism? No. In the home church there was only one pastor during those more than thirty years, a golden-hearted man. During university years there was inspiring modernist leadership. In Chicago I have listened to the lectures of Wieman, Case and Haydon; in New York I have sat with the congregations of Dr. Jefferson, Dr. Fosdick and Dr. Newton. Everywhere I found sincere and lovable folk in the pews.

Why leave? I remember how irritating the Catholic's only answer used to seem: Because the church has the truth and in the sacraments the effectual means of communicating that truth. But by the first part of my letter I meant to show the need to be filled and I now say that the Catholic church completely meets those needs. Modernists who still live according to Christian teaching are doing so by virtue of habits based upon, and inculcated by parents believing in, the supernatural. The new statements of belief (or non-belief) have not the power of transforming lives.

This letter is ventured in the belief that there are others among your readers who have lived for years acknowledging this vague discontent, but not supposing that the longed for unity that comes from the possession of a dynamic faith on a wholly satisfying intellectual foundation was possible today. Let such an one at least consider the possibility that the supernatural is a fact; and that the Catholic church can teach him "to know and to love and to serve God." It can give him a reason for self-sacrifice, and a motive.

He may not find it easy to discover and understand just what Catholic teaching is. Catholics live in such a different world from the imaginary world of rationalists that their vocabularies must needs differ. But there are persons, the professors of the Catholic university of Washington, D. C., for instance, who know both modes of thought and who can bridge the gulf. It may cost much, but one gains life.

San Diego, Calif. GENEVIEVE KELLY.

Was Manchuria Bandit Ridden?

EDITOR THE CHRISTIAN CENTURY:

SIR: I have just read with great profit Dr. Brumbaugh's article on "How Japanese Christians Reacted." Last summer I conducted a good will tour from China to Japan, consisting of a dozen Chinese students and the same number of teachers, doctors and evangelists, including several westerners. We were most cordially received and entertained, and I believe the many expressions of good will on both sides were sincere. Recently we have received many letters from peace people in Japan asking for cooperation in the fight against militarism. To quote from one such letter, "Let us unite our efforts of peace-making and make our stand strong so that our friendship cannot be so easily broken by violent men. We will do our best from this side, so please help us and build roads from your side also. Let us work harder than the militarists work." Again, "The hearts of our women are more with you than with our militarists."

An internationally minded group in Tokyo expressed to us the belief that Japan should give up political control in Manchuria and that only fear of losing protection of legitimate economic interests prevented this opinion from becoming unanimous. A girl student from Doshisha university, who helped to entertain our group, writes, "When we think of you as individuals, we love you all. Please come again. But when we think of you as a nation, we are annoyed and somewhat angry." Now this is just how our earnest young people in China feel. We agree with Dr. Brumbaugh, that we should have more student fellowship. Dr. Kagawa also urges us to come again, and see the real Japan. We also invite groups of Japanese students to come on an investigation tour of good will to China.

Dr. Kagawa was a guest in our home last year, and when he addressed our university he thus introduced his gospel message. "I want to ask your pardon for my nation. Because of what we are doing I cannot preach in the name of Christ." I ask your attention to this fact that the majority of the Japanese people were against sending any kind of troops to your province of Shantung. (This refers to the bombardment and occupation of our city of Tsinan in 1928). We Christians were bitterly opposed to it. Therefore pardon me especially, because our Christian forces were not strong enough to get the victory over the militarists."

However, concerning Dr. Brumbaugh's paragraph on "Support for Manchurian Policy," I feel he is expressing a misconception resulting from Japanese military propaganda. He says the unanimous feeling existed even among Christians that the bandits were not only repressed in Manchuria but encouraged "in their depredations upon Japanese lives, property and business." I traveled the whole length of Manchuria twice in the last two years and the last time just one month before the Japanese seized military control. I saw nothing to justify such opinion. Our good will group got out of Pengyeng, Korea, just five days before the fearful massacre of nearly 200 Chinese and the destruction of millions of Chinese property. In 1928, we lived in Seoul, Korea, when it was hardly safe for a Chinese to appear in daylight in the Korean capital and when a thousand Chinese refugees had fled to Chemulpo.

In spite of the 21 demands, which tried to make China a colony of Japan, the occupation of Tsinan in 1928, and the interference in the march north of the revolutionary forces, the present occupation of Manchuria and the destruction of industrial and educational sections of Shanghai (which was not done by the "contending armies" but by Japanese bombs), the Japanese have been absolutely unmolested in our city and in the whole history of the Chinese revolution, a period of twenty years, the loss of Japanese life and property, not only in Manchuria but in all China, has not been equal to one-third of the Chinese losses in Japanese-controlled Korea.

The Japanese contention seems to be that the league shall do nothing to protect Chinese in Korea, and shall also give Japan a free hand to seize a territory as large as France and Germany in the name of self-defense, on a pretext of banditry, which is not equal to a fraction of the depredations against Chinese in Korea. It seems only just that this myth of chaos in Manchuria and danger to Japanese lives in all China should be exploded before its continual repetition will make the unknowing in western lands believe it as gospel truth.

Cheeloo University, Tsinan, Shantung, China. L. V. CADY.

A Correction

EDITOR THE CHRISTIAN CENTURY:

SIR: I judge that information which is important enough to appear in your inspiring weekly is important enough to be corrected when it is wrong. A brief notice regarding the connection of Mr. W. W. Fry, of Philadelphia, with the Northfield schools was very evidently so far from the facts that it ought to be corrected in some early issue of your paper. Mr. Fry is president of the joint boards of the Mount Hermon and Northfield schools and is not president of the school itself. While it is true that he has been a Y secretary, as your notice indicates, the indication went too far in referring to him as *having been* connected with the N. W. Ayer company and the chairmanship of the Y International committee. He is still president of the N. W. Ayer advertising company and is still chairman of the Y International committee.

Many of Mr. Fry's friends were disturbed over his seeming severance of old associations. This correction may assure them that old loyalties are still uppermost in his life.

Camden, N. J. GEORGE F. FINNIE.

NEWS *of the* CHRISTIAN WORLD

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE

Pastors Stress Social Problems

Labor Day Brings Demands for Better Industrial Conditions—Hold Special Service on Eclipse Day

(*Correspondence from New England*)

BOSTON, Sept. 15.—The observance of Labor day reflected the situation. On Boston Common, J. Arthur Moriarty, president of the Boston Central labor union, asserted: "Here in our fair city, men are dying in the alleys—of malnutrition and starvation. Man is slave to the machine!" Father George P. O'Conner, as the spokesman of "a church that has never been revolutionary but has always fought to improve the conditions of the masses," quoted the encyclical of Leo XIII as "an epic in the history of labor," asserting its right to organize, and pled for "a religious laboring man." Rabbi Beryl D. Cohon was more explicit: "We are today living in an industrial jungle where every man is for himself. It would be a major tragedy if it passes without giving us a social conscience and a more than national point of view." Dr. Robert C. Dexter of the Unitarian association, presiding, said that the same ideals are echoed by Protestant churches.

Our preachers, in their own pulpits, were perhaps bolder. In Union Congregational church, Dr. Nicholas Vanderpyl of Oberlin: "Because we are in comfort we do not see Lazarus lying at the gate. We need a religion with a cross in it!" Rev. Edwin E. Aikin, acting pastor of Mt. Vernon church: "What was the church doing when the industrial revolution herded men in towns to work 16 hours a day for a pittance? There should be a democratization of industry, with Hapgood's plan as its goal." Rev. Stephen J. Callender, pastor of Copley Methodist: "Modern science has brought the world to a place where we must choose starvation and bloodshed or the way of the Carpenter; Christ or catastrophe!"

* * *

The Rural Slum

An editorial in the Christian Register for Sept. 8 reflects discussion at the Williamstown institute under the lead of Arnold Toynbee. "Someone inquired, 'What of the agricultural slum?' . . . Let us drive half an hour from any city and one will find wretched shanties surrounded by scrawny grounds and containing odds and ends of the cheapest furniture. The children are unclean, ill-clad, undernourished, pathetic. The mother is wan and prematurely old. The father may have a job, but it is a poor one. . . . The city has schools, churches, some health regulations, police protection and the imponderable values of community life. None of these in any decent degree are made available in the rural slum. . . . In agriculture, injustice is contributory to this low life of the least favored. The farmer today has to sell a dollar's worth of his products to buy fifty cents worth of goods."

* * *

The Eclipse as an Aid to Religion

The one official observation station of the United States government, a tower 65 feet high, was erected by the navy department at Limington, Maine. The Sebago Lake larger parish, interdenominational, boldly leased the rest of the field, 16 acres, and opened it as a parking space. Three hundred and twenty-five cars brought 1,000 people. Closing in time to observe the total eclipse, a service was conducted by Rev. Murray C. Harnish and Rev. Hilda L. Ives. Judge Max L. Pinasky, in the spirit of the Hebrew Psalms, pointed out the religious significance of the coming event. Prof. Philip Merserve explained its astronomical meaning. Led by a band, the audience joined in singing the newly significant words of "Sun of my soul, it is not night, if Thou art near!" and "Nearer my God to Thee." It was less a financial venture than an effort on the part of the parish to render a unique service to faith.

* * *

Honoring and Utilizing a Retired Bishop

The Cape Cod association of churches tendered a dinner and reception to Bishop William F. Anderson of the Methodist church in the New England area, who retired last spring. Later 50 pastors and their families were guests of Bishop and Mrs. Anderson at their home near Buzzard's Bay. Carleton college has opened new courses for upper classmen, by "Prof." Anderson on "Historical Survey of the Old Testament," "The New Testament," "Christianity and the Roman World," and "The Teutonic Tribes."

* * *

And So Forth

The new bishop of the New England area, Charles Wesley Burns, made his first visitation on Sept. 11, to the Copley Methodist church, Boston. Two representatives from each Methodist church in Greater Boston were invited to greet him.

At a religious service to consider unemployment, in Wellesley Hills, Mass., Sept. 11, Roger W. Babson told: "What I would do if I lost my job." He said that he would ask his former employer, or any to whom he could "sell" the idea, to take him on a sliding scale, starting at a quarter of the old wage with a promise of advance of another quarter each six months. This would help check the decline of purchasing power of employes.

The almost unprecedented victory of the democrats in the September election in Maine has aroused both parties. "Drys" are pointing out that the one Republican congressman elected is a prohibitionist.

E. TALLMADGE ROOT.

Campus Faith a Campaign Issue

University's Alleged Radicalism Target in Wisconsin Election—Plan for a Prayer and Penitence Week

(*Correspondence from Wisconsin*)

MILWAUKEE, Sept. 16.—The University of Wisconsin became a target for certain candidates in the state political campaign. Questions were raised about influences on the campus tending to break down loyalty to government, religious faith, and standards of conduct. This was not altogether a surprise attack as inquiries have been frequent in the public mind touching ethical and political attitudes of students and faculty. More than a year ago representative ministers in Milwaukee called attention in sermons to disquieting reports of questionable activities among certain groups of university students. A student leader in communistic propaganda fell into the toils of the law, also a young woman bootlegger who boasted that her illegal traffic was made profitable by student patronage. These arrests gave an unsavory publicity to student life on the campus. The knowledge also that an instructor of a subject involving questions of fundamental belief does not believe that there is a God did not tend to allay public concern about the influences of the university.

* * *

University Authorities Deny Charges

The first reaction of school authorities to public criticism seemed a bit defiant, but the tone of their more recent utterances is conciliatory. They are making a serious attempt to reassure the public and particularly parents of students. At the most recent alumni dinner, the president gave a categorical denial of the substance of complaints, at the same time declaring that the institution must be free from religious and political tests.

Later, figures were released indicating that the percentage of university students affiliated with religious organizations compare favorably with national religious statistics. More recently there was released through the newspapers a survey of student tendencies in the university on questions of political and economic importance. The survey was made by two students in the department of sociology as requirement for bachelor of arts degree. They submitted a hundred questions to three groups of people, business men, working men, and University of Wisconsin students. The statements were intended to reflect all shades of opinion, from "All inheritances should be confiscated for the benefit of all," to "The wealthy are taxed far beyond reason today"; and from, "Only when labor owns and controls all industry

Special Announcement

to readers of The Christian Century

The CONVERSATION ABOUT GOD is to be published shortly, in book form, under the title

IS THERE A GOD?

This unique three-sided debate on the existence of God will be increasingly recognized in future years as a landmark in the development of religious thought, from which a new beginning will be made in the way men think about God. It is destined to be the source material on which future discussions will be founded. Its possession, in permanent form, will be essential to every thinking layman, clergyman, teacher and student. In addition to the twenty-five chapters by three of America's most influential philosophers, Professors Wieman, Macintosh and Otto, the book will contain (1) an introduction by Dr. Charles Clayton Morrison, and (2) a brief synopsis preceding each chapter. These two added features will prove invaluable to the reader as a guide to a more complete understanding of the discussion. The book is now on the press, and will appear shortly.

SPECIAL PRE-PUBLICATION OFFER

By special arrangement between the publishers and the business office of The Christian Century, subscribers to this journal are privileged to apply for a copy of "IS THERE A GOD?" at a special price, providing that orders are received *before the book is published.* The retail price of the book will be $2.50. *You* may order your copy *now*—for only $1.75!

SEND NO MONEY NOW!

A bill will be forwarded after the publishers have delivered your copy to you. The coupon to the right is for your convenience; sign it *at once,* and forward to

THE CHRISTIAN CENTURY
440 S. Dearborn St. Chicago, Ill.

THE CHRISTIAN CENTURY
440 S. Dearborn St., Chicago, Ill.

Gentlemen: Please enter my order for a copy of "IS THERE A GOD?" at the special pre-publication price of $1.75.

☐ I enclose remittance.
☐ Please send bill after the book has been delivered to me.

.....

.....

.....

will it get back all it deserves," to "The present order gives everyone the opportunity to rise as high as he deserves." Replies showed that the students generally hold a midway position between the conservative business men and the radical workingman. They are liberal but not radical.

On the whole the public without doubt discounts charges made in a political campaign and the notoriety caused by the utterances and actions of a few irresponsible students. University students in the writer's parish seem to think that the reports are much ado about nothing.

* * *

Milwaukee Churches Renew Activities

The churches of the Milwaukee area have gained a step in their fall work. Announcements of activities are appearing a week or more before the time when churches formerly began their busy programs. Dr. E. LeRoy Dakin, pastor of the First Baptist church and president of the Milwaukee council of churches, with his associates, is leading the ministers to observe Prayer and Penitence week Oct. 2-9. The program for the state convocation of churches, Nov. 27, 28, will soon be ready for distribution. The city Christian Endeavor union is attacking the big task of preparing for the world's convention in Milwaukee, July 4-10, 1933.

* * *

Two New Pastors

Rev. Tod B. Sperling will be installed pastor of Westminster Presbyterian church Sept. 30. Before accepting this call he was assistant to Dr. Clarence E. McCartney of the First Presbyterian church of Pittsburgh. Dr. McCartney will come to Milwaukee for the installation ceremony.

Rev. Herbert Lindemann was installed as pastor of the Capitol Drive Lutheran church Sept. 11.

ROBERT W. THOMPSON.

Rev. C. Wallace Petty of Pittsburgh Dies Suddenly

Rev. Carl Wallace Petty, for 10 years minister of the First Baptist church, Pittsburgh, and active in denominational, interchurch and civic affairs, died suddenly in Pittsburgh on Sept. 9 of cerebral hemorrhage. He was in his 48th year. Dr. Petty was recognized as one of the most influential leaders in the Baptist church; for several years he served with conspicuous ability on the board of its home mission society. Graduating from Occidental college and Colgate-Rochester seminary, Dr. Petty was ordained to the ministry in 1909. He served churches in New Brighton and Mt. Morris, N. Y., and in New York city, then went to his remarkable service in Pittsburgh. It is reported that Dr. Wallace Petty's brother, Rev. A. Ray Petty, of First Baptist church, Kansas City, has been away from his church since last spring, due to a heart trouble; he is confined in a hospital in Abington, Pa.

Central Baptist Church, Buffalo, Has New Leader

Rev. G. E. Manter, of Mechanicsville, N. Y., has accepted a call to the pulpit of Central Baptist church, Buffalo, N. Y.

Who Forced Out Mayor Walker?

The Communists Hold Themselves Responsible—William H. Anderson Analyzes Prohibition Retreat

(Correspondence from New York)

NEW YORK, Sept. 17.—It becomes increasingly certain that Walker will not run this fall even if a special election is held. He is not only out of the country, but out of the political field as well. Rabbi Wise is to review the whole situation in his address tomorrow morning but there is little more to be said except that it seems a bit strange to find the socialists joining with Tammany hall in demanding an election this November. Also it is interesting to note the communist analysis of why Walker resigned. To quote the Daily Worker: "The resignation was to achieve the following purposes: (1) To stop the further exposure of the corruption of one of the chief parties of capitalism and to befog the whole question of Walker's guilt. (2) To help Roosevelt to appear as the champion of purity of government, at the same time sparing him the necessity of putting the seal of corruption upon the metropolitan city of the United States. (3) To throw a mantle of martyrdom upon Walker—this vile creature of the Tammany hall machine—uniting the social scum of the underworld with the mightiest of the billionaire parasites in order to retain its usefulness in carrying out fierce attacks against the working class. Not legal quibbles and court rulings caused a halt in this investigation, but the rising struggles of the toilers throughout the United States. This same militancy prevented any agreement which would whitewash Walker. The workers and not Roosevelt forced Walker to resign."

* * *

"The Bray of the Weak"

Under this heading the socialist paper, the New Leader, pays its respects to the sermon of Dr. Charles R. Brown at the Riverside church last Sunday. Dr. Brown had advocated increased cooperation between capital and labor as a fundamental cure for the present depression, but what drew the definite fire of the socialist paper was Dr. Brown's opposition to the reduction of the hours of labor and his ridicule of the proposition that "men work because they have to." This caustic attack on Dr. Brown ought to be of value in making ministers understand that their deliverances on the industrial theme are not going to pass unnoticed by the labor and radical groups.

* * *

Death of Dr. Stuart L. Tyson, Liberal

Dr. Stuart Laurence Tyson died yesterday in St. Luke's hospital. Dr. Tyson will be remembered as an able leader of the liberal movement in the Episcopal church. He was particularly vigorous in his defense of Percy Stickney Grant when Dr. Grant was under fire from a high church official. Dr. Tyson finally left the Episcopal church and in 1925 became a Congregational minister. His life was almost a continuous battle for the right of the clergy to think freely and use present day knowledge in religion as it is used in other relations of life.

* * *

Labor Sunday Messages

Most of our pastors devoted their sermons Labor Sunday to the labor and industrial situation. Hugh Frayne, of the American federation of labor, spoke at the cathedral and took the opportunity to deny that labor was antagonistic to the church. "Religion," he said, "is one place where high and low may turn for solace when the whole world has forgotten them. It is not true, as some have said, that the labor movement is antagonistic to religion and the churches. The great mass of the working people are of strong religious inclinations and beliefs." Many of our pastors made use of the Federal council's Labor Sunday message and commented favorably upon it. One pastor, however, took exception to it. The Rev. Harrison Rockwell, pastor of All Saints Protestant Episcopal church, said: "I find it impossible to imagine Christ signing his sacred name to this statement," and then he added that he thought it would be vastly more effective if the authors of the message had confined themselves entirely to the spiritual life and followed more closely the method of Christ. If I may comment on Dr. Rockwell's comment I would add that his negative reaction to the church's saying anything about industry is now exceptional; not many years ago it was almost universal.

EDMUND B CHAFFEE.

Prof. Haldane Says "Spiritual Reality Is the Only Reality"

In a new volume entitled "Materialism," by Prof. J. S. Haldane, British scientist, the author states that, though he is a member of no church "because there is much that I cannot accept in the theology associated with existing churches," yet his "reasoning has led him to a clear recognition of spiritual reality as the only reality." He says further: "The Christian religion is a sham unless it is constantly lived in everyday life. There is no weekday world, and no external world, in which religion does not count. The everyday world is the spiritual world; and if we forget this we are wandering without guidance. It follows also that religion is its own reward. Neither hope of a future heaven, nor fear of a future hell, enters into it. We find the kingdom of God within us, as Jesus taught; and it is no limited kingdom, but the universal and eternal kingdom of God's activity. Religion enables us to face sin, sorrow and death. We can walk among them with the assurance that God is present amidst them. We can also look back to the remotest past, forward to the remotest future, and outward to the remotest depths of space, with the same assurance: for all of these belong to the universe of our experience."

XUM

Dean Inge Twits Oxford Centenary

Hails Conversions to Rome as "Splendid Anachronism"—Indian Delegation Visits English Churches

(British Table Talk)

LONDON, Sept. 7.—The Modern Churchmen's conference was held this year in Bristol. The dean of St. Paul's has always a place in the program of this conference and is always ready to wield his two-edged sword. This year he took occasion to refer to the centenary celebration of the Oxford movement, which he described as a "dexterous move on the part of the Anglo-Catholics." In a caustic passage he referred to the literary men who had recently gone over to Rome. It was useless, he said, to speculate upon their motives, since they had given no intelligent account of their conversion, but he fancied that they had persuaded themselves that if an educated man wanted a religion it could only be Catholicism. Catholicism, he believed, had lost in its own domain, though it might have gained ground in Protestant countries. It was "an interesting and splendid anachronism."

* * *

As a Scientist Defines Conversion

The proceedings of the British Association for the promotion of science are so varied that it is hard to single out what is of first importance. I do not think, but no one can tell as yet, that this year's meetings at York will stand out in the history of science as a landmark. One paper in its psychology section by Dr. William Brown of Oxford contained an interesting definition of conversion. It is true as far as it goes, but conversion is not related here as it is in all the records of the converted to the change from moral disharmony to peace with a holy God.

"Religious conversion," said Dr. Brown, "is best defined as a turning away from a merely naturalistic outlook on life to a more spiritual outlook, a realization that there is an eternal aspect of existence where one might be secure spiritually, independently of whatever misfortune might befall one. Probably in its true form religious conversion is a process of growth exhibiting the development of the mind. We rise on stepping-stones of our dead selves to higher things, and we sometimes realize very suddenly that the outlook is altogether wider and changed, and this consciousness is spoken of as the conversion experience."

* * *

Some Political Notes

There are suggestions that the free-traders in the cabinet are restless about their position, now that the Ottawa agreements have been made. But so far there is no evidence that the free-traders will leave the government the responsible task of which in their judgment has not yet been finished. It is most probable that the cabinet in its meetings is more absorbed at present with the foreign scene. Japan has been forestalling the Lytton report and has almost given notice that if the new state in Manchuria is not recognized by the commission, that will make no difference to Japanese policy. In Europe there is the demand of Germany for equal rights in its military preparations with other powers. The strength of this demand lies in the fact that the disarmament conference failed to scale down the armaments of the great powers to the level to which the Germans had been held down. If there is not going to be a scaling down, then Germany argues we must be allowed to raise ours to the same level as others. It would be a stronger position to hold if Germany persevered in the attempt to bring about disarmament in obedience to the treaty of Versailles.

* * *

Lancashire Strike Still On

A week and more has passed since the strike in Lancashire began. There are rumors that negotiations may be opened again this week, but it is a bad business altogether. The ministry of labor ought to act quickly. The cotton trade, which used not to need such an intervention, needs it now.

* * *

A New Era in Missions Begins

The Indian Christians who are visiting us on a mission of fellowship have arrived. They will go into retreat next week before they begin their program of services and conferences. They are assured of a serious welcome from the churches; in a way, not widely understood so far, their visit marks the beginning of a new era in missions. Of that I should like to write more next week, when I hope to have met and talked with Bishop Bannerji and his colleagues. At the moment I will only quote from the archbishop of York, who writes to introduce them to the nation in a letter to the Times: "At the great missionary conference held in Edinburgh in 1910 less than a dozen 'nationals' from the mission fields were present, and they were selected by missionary societies. At Jerusalem in 1928 nearly half the conference consisted of such 'nationals,' chosen not by missionaries, but by the indigenous churches themselves. They met as colleagues of the 'sending' churches to cooperate in the determination of missionary policy. Now a group of Indian Christians comes to our country to tell us what they have found Christ to mean for their country and for themselves. That this should be possible marks a definite stage in missionary enterprise. It is only necessary for our people to know the nature of this mission of fellowship, which will be in this country until Dec. 15, to ensure for it a wide and sympathetic welcome."

* * *

Some Ecclesiastical Matters

The Bishop of Durham and Dr. Murray have been debating the spiritual value of establishment. Dr. Murray thinks it would be an incalculable loss if the church were disestablished. "Why?" asks Dr. Henson. Disestablishment has been tried in Ireland and Wales without any such

PRAISE AND SERVICE

Edited by H. AUGUSTINE SMITH

A new hymn-book for our own times, in harmony with the sentiments and spiritual aspirations of the modern Church. Gives place only to hymns and tunes of recognized quality and value which not only have appeal but also are adapted to congregational singing. Rich in worship materials. Priced within the means of all. 458 pages. $100 a hundred.

Send for an examination copy

THE CENTURY CO.
353 4th Ave. New York, N. Y.

Two-Minute Stories

By Carl S. Patton

53 stories for children. A handy-book for teachers, superintendents, ministers. $1.25

Order from your bookseller or from the publishers

WILLETT, CLARK & COMPANY
440 S. Dearborn St., Chicago
200 Fifth Ave., New York

$10 PER WEEK
for a beautifully furnished outside room
• BATH *connecting* •
RADIO *in every room*

MANHATTAN TOWERS HOTEL
on BROADWAY at 76 St. N.Y.

TELEPHONE
SUsquehanna 7-1900
• 650 ROOMS •

terrible consequences. How has the witness of the church in our national life been strengthened by its relation to the state? Dr. Henson asks Dr. Murray, among other questions, this: "Does the history of the established church of England justify the belief that its witness to supernational morality in national politics has been increased by its establishment?"

At the Bristol meetings of the Modern Churchmen's union Dr. Coulton analyzed the reasons why the Christian church formulated and kept alive its horrible doctrine of hell. He explained that it was due to the fact that the early Christians were horribly persecuted, and they fell into the unchristian idea that their persecutors should have their own reward in kind. The reformation did at least bring in the liberty to choose or reject these doctrines.

There is much discussion of the new morality proceeding. A book under this title has been written by the Master of Selwyn, and from another point of view Mr. E. F. Benson has commented on the dull and lifeless character of the "weary adulterers and their yawning mistresses" who abound in post-war fiction.

* * *

And So Forth

There has been a serious slump in Scotch whisky. This fact, which causes satisfaction to temperance reformers, creates a problem for distillers. They have immense stocks in hand. The government tax, they declare, amounts to 72s 6d (19 dollars on the old rate of exchange) and the cost is about 3s 6d, less than a dollar. The consequence is that the great Scottish firms acting together are producing no new whisky in 1932-1933.

The first missionary talkie film, "Through China and Japan," has won cordial praise from those who have seen it. Mr. Robert Humfrey, who took the pictures, traveled in all 30,000 miles. He found China carrying on business as usual. "China," he says, "is really governed locally."

EDWARD SHILLITO.

Dr. Norwood's Summer Ministry in Canada

Concluding his six weeks' ministry at Emmanuel church, Montreal, Aug. 28, Dr. Frederick W. Norwood said, "This has been the happiest summer I have spent." Dr. Norwood widened his ministry so that a considerable portion of eastern Canada benefited by his inspiring messages. The New Outlook reports that he went up and down Ontario, speaking on an average of more than once a day in nearly every city and larger town of Ontario. Dr. Norwood sailed from New York Sept. 3 for England.

Dr. Cortland Myers Will Minister To Pasadena Church

Rev. Cortland Myers, who was minister at Tremont Temple, Boston for 12 years, preaching before that at Brooklyn Temple, has been in Southern California for the past decade. It is announced that, beginning Dec. 1, Dr. Myers will become joint pastor with Rev. H. L. Kempton at the Immanuel Baptist church, Pasadena, Cal.

Insull Reports Shock Chicago

Auditors Almost Lost in Maze of Deals Which Lost Millions — Clifford Barnes Reported Ill

(Correspondence from Chicago)

CHICAGO, Sept. 19.—Hundreds of millions of dollars was the cost to the investing public of the crash of the amazing structure of investment and holding companies organized by Samuel Insull and his associates. The auditors for the receivers, whose reports are now being submitted to the federal district court, seem at times almost to lose their way in what one newspaper headline calls the "Insull Daze-Maze of Security Deals," so that an ordinary layman cannot be expected to grasp much of it. However, this much is evident; the funds entrusted by investors to the various companies were juggled about in the most reckless fashion, chiefly in the interest of protecting the speculations of officials and other higher-ups. Sales campaigns through employes to their friends and relatives were organized to aid those on the inside to unload. Securities already otherwise pledged were accepted by banks as collateral for other Insull loans. And evidently there are names to be protected.

One newspaper says that the audited report of one of the Insull companies "will follow up every lead that might result in the recovery of funds. . . but not expose to public criticism any individuals connected with the Insull deals from whom non-financial recovery is expected. The result is that while the report is frank as to finances, it will not reveal data which might involve individuals high up in financial, social or political life." Royal F. Munger, financial editor of the Daily News, compares the Insull "borrowing" of securities to Huck Finn's borrowing of his neighbors' watermelons, the only difference being that Huck would say that his neighbor would probably have given his consent, if he had known anything about it, while nothing of the sort could be said about the investors who had entrusted their money to Mr. Insull. Meanwhile, Mr. Insull is living on an $18,000 annual pension granted by the operating companies he organized, but a pastor friend of mine, who lost all his savings in Middle West utilities stock, in which he invested on the advice of his conservative banker, receives no pension. As Mr. Munger says, in the article above referred to, "If a thing is rotten, it is rotten, and no more needs to be said. The higher the man who does it, the more severe should be the resulting criticism."

* * *

Clifford Barnes Is Ill

Clifford W. Barnes, founder and president of the Sunday Evening club, is reported seriously ill at his summer home, Northeast Harbor, Me. It is hoped that he may be well enough to return and preside at the opening service of the club, Oct. 2, but that is as yet uncertain. In any case he will not give his usual informal Bible talks this fall, in order that he may conserve his strength. The talks will be given instead by President Albert W. Palmer of Chicago theological seminary on "The Courage and Optimism of the Bible." The speaker at the first main service will be Bishop Ernest Lynn Waldorf, the newly elected head of the Chicago area of the Methodist Episcopal church.

* * *

And So Forth

The Chicago Council of Social Agencies is calling for volunteer social workers, and is providing a school to train them which will open Oct. 4.

The 14th annual assembly of the National Association of Women Preachers met this past week at the Chicago Evangelistic institute. Miss A. Maude Royden of London, rather than Mrs. Aimee McPherson Hutton, of Los Angeles, was held up as an example of what a woman preacher should be by the president of the association, Rev. Mary Alice Lyons of Cleveland, O.

Chicago is to lose one of its ablest preachers and most effective ministers through the resignation of Dr. William H. Boddy, pastor of First Presbyterian church. During Dr. Boddy's seven year pastorate a new $700,000 church edifice has been erected and the congregations of First and Woodlawn churches amalgamated. He has accepted the pastorate of the important Westminster Presbyterian church, Minneapolis.

CHARLES T. HOLMAN.

New Women's Organization Will Not Indorse Presidential Candidates

The Daughters of the American Constitution, with headquarters at St. Louis, and sponsored by such leaders as William Allen White, Charles Curtis, A. A. Stagg, Mrs. Mabel W. Willebrandt, D. Ivan Lee Holt, Mrs. Richard Cabot, Hamlin Garland and 25 others, announce that they "will make no endorsement of national presidential candidates, but will devote their entire energies to the election of dry candidates for congress and state legislatures in the coming election." They find it against their moral convictions to support either the democratic or republican party "as both have become, in effect, liquor parties; the democratic party declaring for outright repeal, the republican party for a substitute amendment which, if adopted, means repeal or nullification." Mr. Lon O. Hocker, St. Louis, is president of the organization.

Death of Dr. S. G. Neal, Baptist Publication Secretary

Dr. Samuel G. Neal, Bible and field secretary of the American Baptist Publication society, died in Glasgow, Scotland, Sept. 9, at 66 years of age. Dr. Neal, while visiting and preaching in Scotland, was suddenly stricken with pneumonia.

Bishop Oldham to Spend Winter in India

Bishop and Mrs. William F. Oldham have been spending a few weeks in England, before going to India, where they plan to spend the winter months amid the scenes of their early days.

Filipinos Oppose "Nomad Rule"

Gov. Roosevelt Gains Confidence and His Return to States Brings Protest—Quezon Stresses Religion

(Correspondence from the Philippines)

MANILA, Aug. 21.—Will Gov. Roosevelt of the Philippines return to America to help defeat Gov. Roosevelt of New York? And if he goes home, will he ever come back? These questions have agitated people here ever since the democratic convention named their presidential nominee and the republicans reported that voters were confusing Franklin D. with our governor's father. And the unexpected appointment last week of a vice-governor already in Manila and well informed about the present governmental policy has further contributed to the fear that we may lose "T. R." "No governor-general has had, in all the years of American occupation of the Philippine islands, more direct and intimate contact with the Filipinos in Manila and in the provinces, and more friends both among officials and private citizens, than Gov.-Gen. Roosevelt." Manuel Quezon, senate president, said that of Roosevelt yesterday in an address at a banquet he gave for the governor. He declared that the present executive in less than six months has "won the respect, love and admiration of the people of the Philippine islands."

* * *

Roosevelt Popular

An organization of provincial governors recently petitioned Washington to leave Roosevelt here. A bill introduced in the house last week asking that the governor be permitted to stick to his job has every chance of unanimous approval by both branches of the legislature. Quezon, referring yesterday to the demand from every quarter that Roosevelt be permitted to stay here and see the job through, said that the legislature could make deeds speak louder than words. "Let us pass, within the next 15 or 20 days, the reorganization, the appropriation, and the revenue bills—all the bills that are necessary to place the government in sound financial condition."

* * *

Political Leader Points Nation to Christ

Day before yesterday the most influential Filipino in the islands celebrated his 54th birthday and addressed the nation over the radio. The Hon. Manuel Quezon has had a checkered career, religiously speaking, but his political leadership has never been successfully challenged. Reared a Roman Catholic, he braved the enmity of the church by becoming a Mason and devoting no little energy to the order. So far as the Catholic church is concerned, Quezon's influence for years was anything but encouraging to religion. Neither have Protestants looked to this political leader for much help either by word or example.

Do You Agree With Senator Borah?

Senator Borah told a Chicago newspaper last week that neither major party is dealing with today's fundamental issues. Do you feel that same way about it? And do you feel that, if there is to be genuine recovery, the fundamental issues must be faced? If you do you will welcome the act of The Christian Century in securing a group of internationally known leaders of thought to deal with these fundamental problems that confront America and point what they believe to be

THE WAY OUT

This series of articles will start early next month. It will present diverse points of view. For example,

PAUL BLANSHARD

famous writer and head of the City Affairs Committee which forced the Walker investigation in New York, will present SOCIALISM as the way to recovery.

SCOTT NEARING

who first gained national attention as a professor at the University of Pennsylvania, and since then has followed the radical trail around the world, will speak for COMMUNISM.

WILLIAM TRUFANT FOSTER

famous economist and director of the Pollak Foundation for Economic Research, author (with Waddill Catchings) of books on current industrial problems that have commanded world interest, will point out the way in which a re-made CAPITALISM may lead to a better society.

Other contributors to this series will be announced later

The Christian Century
440 S. Dearborn St., Chicago, Ill.

I wish to enlist a friend or two as regular subscribers to THE CHRISTIAN CENTURY. Please send me details of the special offers you are making for new subscriptions.

NAME .....

ADDRESS .....

But advancing age, ill health and governmental responsibility seem to have sobered the senate president and before he departed for the United States two years ago with the independence mission, he renewed his religious vows. Months spent in a sanitarium gave him ample opportunity to meditate. And now on his birthday, he issues a ringing evangelistic appeal to his countrymen.

Discussing the worldwide confusion and dealing specifically with conditions here, he said, "It is precisely in the spirit of Christ, properly practiced, that humanity will find its salvation from the menace that threatens civilization. Give bread to the hungry, clothe the naked, practice charity—these are simple doctrines, but, if followed, will give us the desired remedy. The Philippines is a Christian nation and if our people follow the path of the Man of Galilee, they need feel no concern for the future. Let him who has much give generously to the needy. Let him who is first be the last. This is the spirit of Christianity and this spirit should be the cornerstone of all institutions. Herein we shall find true democracy, real liberty, sincere brotherhood of man. Here, too, is the solution of labor problems, which are the problems of our age."

In a land where political leaders are not given to talking about Christ's principles and where the people think it irreverent to connect the name of Jesus with common, everyday affairs, this appeal is highly significant. I am told that another national leader of wide influence tried hard to persuade Quezon to omit this part of his address. He told him people would laugh at him and call him the pope. But the senate president insisted that this should be said and he said it!

* * *

Disciples Carry On

A year ago this week the mission of the Disciples of Christ here received a cable from the board stating that most of the funds and nearly all the missionaries must be withdrawn. Within the next six months, the operating budget was cut 75 per cent and the missionary force was reduced from 18 to four persons—two families. Filipino pastors who had received from 25 per cent to 75 per cent of their salaries from the mission went on their own. Some people feared that would close the chapter for the Disciples in the Philippines. But it didn't.

Three pastors have quit, another has retired, and one has been discharged for immoral conduct. A score remain, supported by the churches. One man who holds a B.D. from a university in the states carries on at $12.50 per month. He formerly got $75. Several others have taken cuts of from 50 per cent to 90 per cent. The congregations furnish rice and other foodstuffs.

In one district, the field secretary has organized a team for evangelism and has held five-day meetings in nearly every church in the province. This group stimulates all the work of the congregation and perhaps does more good than a settled pastor. Two young men from this district have gone to the mountains to do missionary work among the Apayaos. All this indicates the church's unusual vitality.

E. K. Higdon.

Will Celebrate Penn's Landing

Religious Exercises to Mark 250th Anniversary of Founding of Pennsylvania —"Auburn Signers" Under Fire

(Correspondence from Pennsylvania)

Philadelphia, Sept. 14.—In the 250th anniversary this fall of the coming of William Penn, churches and communities have been asked to stress the religious foundations of Philadelphia and of Pennsylvania and also the example, for the varied relationships of today, of his treaty of friendship with the Indians under the Shackamaxon elm, a pledge kept and honored for 72 years. Penn called his colonization the "Holy Experiment." With 100 colonists he sailed on the ship "Welcome" Aug. 30, 1682. Some 30 of them, in his voyage of six weeks, died from smallpox. He landed on Oct. 24.

This 250th anniversary is more than an historic celebration. The religious education committee of the Philadelphia Friends' yearly meeting have suggested readings about Penn and certain Penn pilgrimages. At the Pennsylvania Historical society (13th and Locust streets) may be seen the authentic portrait of "Penn in Armor." A Penn commemorative stamp will be issued by the postoffices in Philadelphia, Chester and New Castle, Del. This occasion, however, is also to be utilized as a unique opportunity to emphasize the place and power of religion in the life of society and the significance of justice, fairness, and good will among different races and classes and sects.

* * *

"Jack" Hart Becomes College Lecturer

Dr. John R. Hart, jr., familiarly known on the campus of the University of Pennsylvania as "Jack" Hart, a member since its inception of the national council for college work in the Protestant Episcopal church, has resigned as chaplain of the Chapel of the Transfiguration, director of the Campus community center and Episcopal church representative on the staff of the Christian association at the university. He will travel among schools and colleges as a lecturer on religious, educational, and athletic subjects.

* * *

Dr. Griffiths Asks "Auburn Signers" To Renounce Their Views

Rev. H. McAllister Griffiths, of Holland Memorial Presbyterian church, who last February asked all the members of the Philadelphia presbytery who were signers of the Auburn affirmation "either to retract or demit the ministry of the Presbyterian church," has now sent to them a letter seeking a definite answer from them by the middle of September. "I have been keenly disappointed," he writes, "in the lack of response which you have evidenced toward my appeal to you. . . . I do not believe that the interests of the kingdom of God would be as well served by the excision of those commonly called liberals or modernists as by the public reclamation of these to the old but everlasting gospel. I am, therefore, writing to you to inquire whether you would be willing to discuss with me, and perhaps with one or two others, the differences which have appeared between us, in accordance with our Lord's commands in Matthew 18:15-17 . . . I am making this request in the earnest hope that you may be led to renounce publicly the views which you have expressed in the Auburn affirmation."

This, it is felt, has seemed to many to be bold and strange strategy against some of the most prominent members of the Philadelphia presbytery, such as Dr. Alexander MacColl, of the Second church, Dr. Robert B. Whyte and Dr. Edward Yates Hill, of the First church, Dr. J. B. C. Mackie of Northminster church, Dr. J. A. MacCallum, of Walnut street church, Dr. H. A. Boggs, of Princeton church, Rev. Edward B. Shaw, of Northmutchmore church, and others.

* * *

Reformed Episcopal Church Loses Scholarly Leader

The Reformed Episcopal church has lost a scholarly leader in the death of Dr. William A. Freemantle. A graduate of Balliol college, Oxford, he served for a time as a British chaplain in India. Builder of St. Luke's church, Frankford, which he served for a quarter of a century, he was for 16 years rector of the Memorial Church of Our Saviour, Logan. For 35 years a member of the faculty of the Temple university school of theology, he was for five years its dean. Dr. Freemantle was active in many of the councils and boards of his denomination and served as business manager and editor of the Recorder (the second oldest religious periodical in the United States).

* * *

Federation of Churches Conducts Summer Work

For the ninth summer, under Dr. E. A. E. Palmquist, executive secretary, the Federation of churches conducted a Sunday school for Protestant children at Camp Happy. To this camp, established several years ago by the city welfare department, children from the congested areas have been sent. The federation held religious services and gave instruction to over a thousand Protestant children, many of whom had never before been in Sunday school.

* * *

And So Forth

After 30 years of aggressive leadership, Dr. Silas D. Daugherty has resigned as missionary superintendent of the East Pennsylvania Lutheran synod. He will be succeeded by Dr. Calvin P. Swank, longtime pastor of the Muhlenberg Memorial church, Logan.

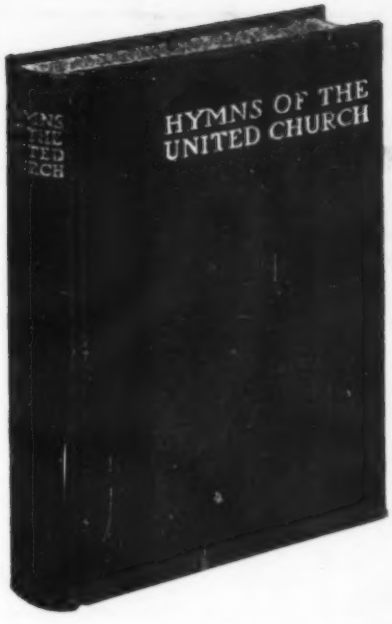
An epidemic of infantile paralysis has prevented the fall opening of city and suburban schools. City schools will not open until the 20th. The city edict has forbidden assemblages of people under 18 years of age and has included churches, Sunday schools, and motion pictures. This has extended vacations for many at the seashore. Special clinics have been opened, health officials have been vigilant, and the arrival of cooler weather has helped to stem the disease.

Charles Daniel Brodhead.

XUM

—Now priced to fit the Church budget of this year!

—A great hymnal at "depression" prices!!



CHARLES CLAYTON MORRISON, and
HERBERT L. WILLETT, Editors

HYMNS OF THE UNITED CHURCH is recognized as a triumph in hymnal-making. It contains the great hymns that have become classic, and a wealth of newer hymns that have sprung from our new day of social vision. It has been adopted in hundreds of churches throughout this country, and in foreign fields, at the regular price of $125.00 per hundred in cloth, and $150.00 in de luxe half-leather. Its value, even at these figures, is beyond question! However, a great many churches have been unable to replace their old hymnals because of reduced budgets. Many ministers have written recently: "We need new hymnals badly, and want yours, but will have to wait until next year,"—"Our budget won't stand the expense now, though the need is great," etc.

The publishers of HYMNS OF THE UNITED CHURCH have therefore determined to meet this need of the churches. For the season 1932-1933 the price of this great hymnal is to be slashed to "depression" figures! A superior hymnal is now within the reach of the **average church budget!**

NOW— $85.00 PER HUNDRED IN CLOTH
$100.00 IN DE-LUXE HALF-LEATHER

SEND FOR RETURNABLE COPY— TODAY!

If you are not already familiar with Hymns of the United Church, send for a copy, examine it carefully, compare it with other hymnals—and then plan to take advantage of the great price reduction by adopting it in your church this fall!

WILLETT, CLARK and COMPANY
440 S. Dearborn St. Chicago, Ill.

WILLETT, CLARK AND COMPANY,
440 S. Dearborn St., Chicago, Ill.

Please send me returnable copy of HYMNS OF THE UNITED CHURCH in the ☐cloth, ☐half-leather binding.

We use about .... hymnals in our church.

My Name.....

Address.....

Name of church.....

"A story of the Jews . . . beautifully told and sympathetically written . . . up to the minute in its analysis of modern as well as ancient Jewish life"

says Rabbi G. George Fox
of South Shore Temple, Chicago

of Herbert L. Willett's

THE JEW
THROUGH THE
CENTURIES

Dr. Fox continues:

"A noteworthy exception to the usual kind of product we get about the history of the Jews is Dr. Willett's new book. It is a fine, scholarly, unprejudiced and sympathetic attempt to present a history of the Jews and an evaluation of their influence on modern life . . .

"I do not know of another work in the last 25 years that compares with this one in its quality of scholarship, its breadth of vision, its strict impartiality, its fine estimate of the real values of the Jewish contribution and its cordial sympathy with those values of Judaism and Jewish life which have helped to make this a better world . . .

"He who wants to know what the Jew has done, who wants a book that presents the achievements of the Jewish people in a way which makes it a pleasure to read them and a delight to study them, who wants a just estimate of the Jewish contribution to western civilization, given impartially, justly and in scholarly fashion—let him study Dr. Willett's 'The Jew Through the Centuries'." $3.00

Order from your bookseller or the publishers

WILLETT, CLARK & Co.
440 S. Dearborn St., Chicago
200 Fifth Ave. New York

"Stretch-Out" on Federal Jobs

Government's Policy Abused by Local Bosses—Justice for Negroes On the Increase

(Correspondence from Tennessee)

MEMPHIS, Sept. 15.—During the summer an "outfit" of government engineers was moved from Vicksburg, Miss., to Osceola, Ark. At once the newspapers were full of complaints of the hours and treatment of common labor. Poor workmen, white as well as black, on beginning work were without proper boots, the government supply was inadequate, and as a result many men had to be sent into the Veterans' hospital in Memphis for treatment of feet made excruciatingly sore by walking all day long on wet concrete. Also when the economy order came through from Washington ordering a five day week so as to save a day's pay the Osceola "outfit" lengthened the work day to eleven hours from ten and thus, while eliminating a day's pay, actually increased the working week from 54 to 55 hours. Day labor on government work pays often less than $12 a week. All this is in contrast with the government's own campaign of spreading out work. The city of Memphis also sets a bad example in work spreading by laying off 50 school teachers this year in addition to having demanded of all employed teachers one full month's pay.

* * *

Labor Day Brings One Pulpit Protest

Another Labor day has passed and again Memphis stores and business houses were running wide open as usual. Throughout the south workers receive usually only two holidays a year, Christmas and Fourth of July, everybody going to work as usual on New Year's, Washington's Birthday, Memorial day, and Columbus day. There is also but little closing of stores on Saturday afternoons during the terrific heat of the southern summers. One Memphis minister, the Rev. Walt Holcomb, pastor of Madison Heights Methodist church, launched forth into a strong Labor day sermon scoring the paying of high salaries in all industries, declaring that no man was worth $50,000 a year. "Let us throw off the yoke of greed, graft and gain, and adjust ourselves to the yoke of love, mercy, and compassion, and we will eliminate the problems that threaten our ruin."

* * *

Rector Dies

Rev. Charles T. Wright, rector of Grace Episcopal church for the past 13 years, died in August at the age of 69. Born in London, he came to America in 1870. His father died in the yellow fever epidemic in Memphis in 1878 and the boy was adopted by Bishop Quintard and sent to the University of the South at Sewanee where he was graduated in theology. Except for a pastorate at Albany, Ga., Mr. Wright spent his entire priesthood in the diocese of Tennessee. He is best remembered for his foundation of Gailor Maxon Camp at Ovoca, Tenn.

* * *

Confess Killing to Terrorize Negro Firemen

It seems that a reign of terror carried on by white men against Negro firemen on the Illinois Central railroad in Mississippi is about ended. On Aug. 22, after a four months' investigation of the murders of six firemen (the intention being to frighten all Negroes to give up their jobs and so allow white men to succeed them), several arrests were made and confessions obtained. One prisoner was to receive $25 for killing a fireman but actually got only $5.

* * *

And So Forth

Rev. Alfred Loaring-Clark, rector of St. John's Episcopal church, has just been appointed chaplain of the Civitan International. Mr. Loaring-Clark was president of the Memphis Civitan club all last year and the appointment to the international chaplaincy is in recognition of his devoted work.

So far as the regular party is concerned Mr. Hill McAllister, machine candidate, is the democratic nominee for governor of Tennessee. Despite charges of fraudulent registration of Negroes the state committee voted 31 to 7 against Judge Patterson and Lewis Pope, the other two candidates. Judge Patterson has withdrawn in the effort to throw his constituents to Mr. Pope, who has begun a campaign as an independent. Meantime, this split in the democratic ranks has given the republicans their hope of carrying the state for the first time in many years.

That the law in the south becomes ever fairer toward the Negro is evidenced in the arrest recently of H. I. Goldberger, former Memphis attorney charged with having sold property belonging to a Negress and not turning the money over to her. He was pursued for six months and finally captured in New York city, where he is now being held pending extradition hearings.

JOHN CLARENCE PETRIE.

Prof. Farris to Do Research Work in Former Mission Field

Prof. Ellsworth Farris, professor of sociology in the University of Cricago, goes to the Congo this autumn under the auspices of a research foundation which is interested in recording the speech and songs of the Congo natives. He will carry phonographic recording machines, also cameras for making a pictorial record of life in the Belgian controlled districts. Dr. Farris went to the Congo more than a quarter century ago, as one of the first Disciple missionaries in that region.

Dr. Sizoo Speaks at Dedication of New Lincoln Statue

Rev. Joseph R. Sizoo, minister of the New York Avenue Presbyterian church, Washington, D. C., was one of the speakers at the dedication of the bronze statue, "Abraham Lincoln, the Hoosier Youth," by the Lincoln National Life foundation, at Fort Wayne, Ind., on Sept. 17.

Gambling Craze Sweeps Scotland

"Tote Clubs" May Soon Be as Thick as Public Houses — Missionary Giving Shows Increase

(Correspondence from Scotland)

GLASGOW, Sept. 2.—The "Tote Clubs," or cheap gambling houses for the poor (which were mentioned in the correspondence from England in the issue of June 29) percolated into Scotland during the summer. Within a month of the organization of the first "club" in Glasgow, nine more were said to be doing a flourishing business in other parts of the city. Most of the premises taken over have been unoccupied shops, whose fronts have been brightly painted, and the name of the club prominently displayed over the entrance, but one club occupies a huge unused factory building, and another a former church! The membership fee is a penny. Opportunity is given to members to bet on dog and horse races, results being telephoned from the tracks. The management keeps 10 per cent of the wagers, the rest being equally divided among those who have bet on the winning animal. Is this within the law?

* * *

Police Raid Many Gaming Clubs

The first test case was in Paisley at the end of July. In the Burgh police court, the lessee of the premises was convicted of keeping a betting house and fined £5, and his staff of five assistants were each fined £1, but the case has been appealed to the high court. There was some laughter during this first trial over signs which the police found displayed in the building. One sign read that any member "tapping" another member for money would be expelled. Another notice stated that there was to be no gambling on the premises, and any member encouraging an unauthorized person to visit the premises would be dealt with by the committee! This club did not allow minors or ladies to become members.

* * *

Gambling Traps the Unemployed

It will be most unfortunate if betting shops become as numerous as public houses are at present, which is the state of affairs in the Irish Free State. The chief constable of Greenock testified before the royal commission on lotteries, "I receive daily complaints from wives and mothers of men who are betting, and in very many cases it does cause great distress." He added that many of the unemployed gambled with the money they drew from the labor bureau (the dole).

* * *

Slums on the Decrease

The detailed analysis of the 1931 census figures has now been published. It gives the cheering information regarding Glasgow with its 1,088,461 inhabitants, that one-room houses have decreased in number by 8.9 per cent in the decade, two-room houses have been practically stationary, while three-room, four-room, and five-room houses have actually increased in number by 38.9 per cent, 64.4 per cent, and 51.4 per cent, respectively. There are now 28,000 more dwellings for a population only 54,000 greater. The slums are not gone yet, but here at last is a decade which can report real progress! The other most interesting revelation of the census is that the number of Irish-born inhabitants has decreased from 65,688 to 52,688, which rather gives the lie to the charge often made in ultra-Protestant and nationalistic circles that the Irish Free State citizens are coming over constantly in droves, either to take jobs from native Scots or to become a charge to a community which is better able to provide for its poor.

* * *

Mission Giving Shows Gain

There has been a great response to the Church of Scotland's appeal for money to prevent retrenchment in its foreign mission enterprise. For the first six months of 1932, the foreign mission committee has received £13,089 more than in the corresponding period of 1931, or almost half the £27,000 increase required. When one realizes that business is as stagnant as ever this year, while taxation is immeasurably higher, these receipts are a cause for great thanksgiving. Most of the increase has come under the head of donations in view of the deficit, the ordinary receipts from congregations remaining about stationary, though the "week of self-denial" did yield 50 per cent more this spring as compared with last.

MARCUS A. SPENCER.

Bishop Welch Sails For Shanghai

Bishop Herbert Welch, recently of the Pittsburgh area of the Methodist church, sailed for China Sept. 23, to take up his residence in Shanghai. Though assigned to the China field by the general conference last May, he has been detained by

VIGOROUS!
INTERESTING!
UP-TO-THE-MINUTE!

Interdenominational! Many Hundreds of Presbyterian Congregational Baptist Methodist classes use it —15 denominations in all

The 20th Century Quarterly

It makes a study of the Bible itself, treating the International lessons in fresh, interesting fashion.

It teaches Bible truth as the key to the solution of the perplexing problems of TODAY.

It aims especially to inculcate Christian ideals and grow character in modern young people.

Your young people, your adults, need the 20th Century Quarterly.

Thomas Curtis Clark edits the Quarterly and here are its department editors: Albert Buckner Coe, John R. Ewers, John Timothy Stone, Herbert L. Willett, Jr., Roy L. Smith and Stanley I. Stuber. Every name counts.

If YOU teach either an adult or young people's class, you will find this quarterly built for your special needs.

The 20th Century Quarterly
440 S. Dearborn Street
Chicago

THE 20TH CENTURY QUARTERLY,
440 S. Dearborn St., Chicago.

☐ Send me free Sample of the Quarterly.

☐ Send me.....copies the Quarterly at 20 cents per copy (lots of 5 or more). (Fewer than 5 at 25 cents.)

My Name.....

Address.....

.....

the inability of the episcopal fund to meet transportation and moving expenses.

Father Coughlin to Broadcast Over Independent Stations

According to the Catholic Citizen, Father Charles E. Coughlin, pastor of the Church of the Little Flower, Detroit, because of difficulties encountered last year with chain radio station hookups, has completed negotiations with 25 independent stations and announces that he will again broadcast sermons beginning Sunday, Oct. 16, and will continue for 27 consecutive weeks. Besides paying program charges to these stations, Dr. Coughlin will also pay line charges of the American Telephone & Telegraph company linking the stations—this running about $7,000 per hour.

Evanston Church to Be Pro-Cathedral

Announcement is made by Bishop George Craig Stewart of the designation of St. Luke's church, Evanston, Ill., as the pro-cathedral of the Episcopal diocese of Chicago. Bishop Stewart has been elected rector of St. Luke's parish and will in turn appoint a dean who will have charge of all parochial duties and will discharge the pastoral and executive responsibilities of the rector.

Sacramento Bids Goodbye to Bishop Moreland

The two convocations of the diocese of Sacramento met in joint session in Sacramento in August to bid farewell to Bishop W. H. Moreland, bishop of the diocese for over 33 years. Gov. James Rolph was one of the speakers. Bishop Moreland left for New York Sept. 3, for a leave of absence. His resignation takes effect Jan. 1. In his years as diocesan, Bishop Moreland has never missed an engagement because of illness.

Methodists Will Observe Missionary Sunday

A letter has gone out "to the pastors and people of Methodism" signed by Bishop McConnell, president of the Methodist board of foreign missions, and Bishop Richardson, head of the board of home missions and church extension, stating that "never before in their history did the missionary boards stand in greater need of steadfast support," and announcing that, by concerted action of all agencies concerned, Sunday, Oct. 16, has been designated as Missionary Sunday; the offering on that Sunday will receive world service credit.

Famous Editor Discusses Beer As Revenue Raiser

William Allen White, of the Emporia Gazette, has something to say on beer production as a source of revenue. "Beer as a revenue raiser would be a failure in this country," he writes. "The Germans, who are the greatest beer drinkers in the world, are able to raise only 7 per cent of their national budget by taxing beer. We couldn't raise 2 per cent, for two reasons: first, because home brew is a lot cheaper; second, because 23 states in the union have laws prohibiting the sale of beer, even though it is taxed. Of all the silly issues in these mad days, the beer issue is the silliest and is getting properly walloped."

Bishop McDowell Addresses Biblical Seminary

The 33d year of the Biblical seminary, New York, opens this week, with more than 150 students. Bishop W. F. McDowell gives the opening address. This year Rev. Paul E. Scherer, of Holy Trinity Lutheran church, New York city, succeeds, in the department of homiletics, Dr. Paul Barackman, who has accepted a call to Central Presbyterian church, Brooklyn, of which Dr. John Carson was pastor.

Death of Mrs. E. M. C. Ziegler, Friend of the Blind

Mrs. Electra M. C. Ziegler, who during her lifetime gave more than a million dollars for the maintenance of a magazine for the blind which she established 25 years ago, died at her home in New York city, Sept. 1, at the age of 81. Mrs. Ziegler was the widow of William Ziegler, founder of the Royal Baking Powder company.

Robert E. Lewis Represents China On Special Mission to Geneva

Robert E. Lewis, former Y secretary, and for some time adviser to the Chinese ministry of foreign affairs, recently passed through this country on his way to Geneva, where he is to be associated for a time with Dr. W. W. Yen, China's chief delegate to the League of Nations. He will return to China next winter.

Charles H. Gabriel, Hymn Writer, Dies at 76

Charles H. Gabriel, composer of more than 8,000 hymns, among them the famous "Glory Song," died at the home of his son in Hollywood, Cal., Sept. 14. Mr. Gabriel carried on his hymn-writing and publishing interests in Chicago, until he retired in 1925.

Children of Missionaries Go Out to Foreign Field

Miss Martha W. Fenn and Dr. William P. Fenn, daughter and son of Dr. and Mrs. Courtenay H. Fenn, who went as missionaries to China in 1893 but are now in this country, sailed last month for China under enlistment as missionaries under the Presbyterian board. Dr. W. P. Fenn, with his wife, will be stationed in Kiangan, and Miss Fenn goes to Shantung. Dr. Courtenay Fenn is now engaged in administrative work for the Presbyterian board of foreign missions, in New York city.

Dr. Merrill Calls for Leaders Who Can See God

In the first of a series of "sermons for hard times," Dr. William Pierson Merrill, at Brick Presbyterian church, New York city, declared that the outstanding need of the time is to find leaders "who cannot only see facts, but can also see God." "Political parties and political candidates offer us merely a choice between platitudes. The recent conference on disarmament avoided the major issues and left us merely a question mark. The question of international debts is daily growing more serious. Our list of the unemployed is growing longer, or at least is growing no shorter. Our crying need in this day of darkness is to be able to see through the facts to God, to the evidence of things unseen."

Dr. Hodgkin's Illness Delays His Return to Pendle Hill School

Dr. Henry T. Hodgkin, director of the Pendle Hill school conducted by the So-

Open the door! *says Bishop Francis J. McConnell as he commends*

THE DAILY ALTAR

Willett and Morrison

"The selections in this book," he says, "not only send us to our inner closet, but they also open the door to the great world of God outside."

There has perhaps never been a time when people have been more conscious of their need of newly opened doors, and windows, in their lives. Materialistic satisfactions have proved deceitful. Millions in this country are reaching out for something that abides. The life of the spirit is still attainable, and the authors of "The Daily Altar" have pointed a way to its attainment.

Every minister should, at this time of serious thinking, preach the gospel of daily meditation and prayer. The use of this little book will aid them in this effort. Every layman should have The Daily Altar beside him, for everyday reading.

Prices: Blue cloth, $1.00; black morocco, $2.50.

Willett, Clark & Co., 440 S. Dearborn St., Chicago 200 Fifth Ave., New York

ciety of Friends, near Haverford, Pa., is still in England recovering from illness. He has secured John A. Hughes, head of the Quaker settlement at York, Eng., to carry on his work at Pendle Hill during the period of his recuperation.

Clarance Darrow Joins Unitarian Church

Clarence Darrow has become a member of the First Unitarian Society of Minneapolis, ministered to by Dr. John H. Dietrich. It is announced that Mr. Darrow will lecture on humanism in the large cities of the east.

Dr. Poling Plans Prohibition Tour by Airplane

Dr. Daniel A. Poling is preparing to embark soon on an airplane campaign tour of the country in the interest of the republican national ticket, reports the New York Herald Tribune. The plane used will be named the Raymond Robins, in honor of the prohibition leader who recently disappeared. Mr. Robins had planned to make such a tour as Dr. Poling is about to embark upon.

Irving Fisher Declines to Seek Senatorship as a Dry

Prof. Irving Fisher of Yale, economist and prohibition advocate, announces that he has declined nomination for the U. S. senate by the Independent republican party of Connecticut, a dry organization formed to fight Senator Hiram Bingham and his democratic opponent for the senate, Augustine Lonergan, both wets. "I should very much have liked to run," said Prof. Fisher, "but with the pressure of other duties found myself obliged to decline."

Debate on Prohibition In Chicago

Dr. James A. Crain, executive secretary of the Disciples of Christ board of temperance and social welfare, and Col. Ira L. Reeves, district manager of the Crusaders association, will meet in a debate on prohibition Oct. 5, at Jackson Boulevard Christian church community house, Chicago. Admission free.

The New Films

These summaries and evaluations are supplied by the National Film Estimate service. Estimates are for three groups: A, intelligent adults; Y, youth (15-20 years); C, children (under 15 years).

Back Street

(Irene Dunne, John Boles) (Universal) Finely acted, intelligently directed, mature problem play of convincing though depressing reality, effectively portraying the brief happiness and long heartaches in being the "other woman" in a man's life. Irene Dunne notable as the unhappy heroine.

A: Good of kind. Y: Unsuitable. C: No.

The Crash

(Ruth Chatterton, George Brent) (First National) Another heavy husband-lover problem in the exact Chatterton manner. Spoiled but happy with husband's wealth, she is ready, when he loses all, for divorce and Australia with rival. But husband more appealing after all. Notably good cast.

A: Good of kind. Y: Unsuitable. C: No.

Fast Companions

(James Gleason, Tom Brown) (Universal) Simple little story of lovable but dishonest jockey who reforms to set a good example to a misguided waif who crosses his path. Elements of pathos and humor, together with a certain degree of charm, make the picture rather appealing.

A: Fairly good. Y: Entertaining. C: Yes.

Love Me Tonight

(M. Chevalier, Jeannette MacDonald) (Paramount) Light, lively romance, elaborately set and costumed, of a tailor who loved a princess quite in operetta style. Merry mixture of songs, comedy of character and situation, and much very elementary rhymed dialog. Limited vehicle for Chevalier.

A: Amusing. Y: Sophisticated. C: No.

Movie Crazy

(Harold Lloyd) (Paramount) Lloyd at his ingenious best again in typical vein—unequaled in his invention of crazy mishaps cleverly strung into more or less of plausible plot, against interesting background of Hollywood production activity. Clean, wholesome, hilarious fun.

A: Very good of kind. Y: Excellent. C: Excellent.

The Night of June 13

(Clive Brook, Lila Lee) (Paramount) Murder-mystery pleasantly different from the average. Ordinary people, living humdrum lives in suburban village suddenly jolted by apparent murder in their midst. Generally convincing, well-acted, much character comedy, and rollicking good fun, especially in the trial sequence.

A: Amusing. Y: Excellent. C: Very good.

Those We Love

(Mary Astor, Kenneth MacKenna) (World Wide) Film version of John Golden's stage play. Happily married couple become estranged when persistent vamp enters their lives, but wife forgives for the sake of their son (well played by Tommy Conlon). Trite situation quite convincingly and inoffensively handled.

A: Fair. Y: Mature. C: No.

Best Recent Films for Family

Divorce in the Family	The Crooner
A Successful Calamity	70,000 Witnesses
Mr. Robinson Crusoe	My Pal the King

Films of Especial Interest for Adults

Almost Married	American Madness
The First Year	Reserved for Ladies
Lady and Gent	Washington Masquerade

BOOKS RECEIVED

A Creelful of Fishing Stories, edited by Henry Van Dyke. Scribners, $2.50.
Uncle Bill, a Tale of Two Kids and a Cowboy, by Will James. Scribners, $2.00.
Two Little Confederates, by Thomas Nelson Page. Pictures by John W. Thomason, Jr. Scribners, $2.50.
Moral Freedom and the Christian Faith, by Cyril H. Valentine. Macmillan, $1.75.
Life Beyond Death in the Beliefs of Mankind, by James Thayer Addison. Houghton, Mifflin Company, $2.00.
Selected Essays, 1917-1932, by T. S. Eliot. Harcourt.
The Invasion, by Janet Lewis. Harcourt.
The Son of God, by Albert Payson Terhune. Harper, $2.00.
Educating for Citizenship, by George A. Coe. Scribners, $2.00.
The March of Democracy, by James Truslow Adams. Scribners, $3.50.
The Book of Daily Devotion, edited by Elmer T. Clark and W. G. Cram. Cokesbury, $1.50.
How to Live, by Irving Fisher and E. L. Fisk, 19th edition, revised. Funk & Wagnalls, $2.00.
Talking with God, a Book of Prayers, edited by Alfred Franklin Smith. Cokesbury.
The Literature of the New Testament, by Ernest Findlay Scott. Columbia University Press, $3.00.
God's Gold: John D. Rockefeller and His Times, by John T. Flynn. Harcourt, $3.50.
How to Get a Job During a Depression, by W. C. Graham. Association Press, $1.00.
The Romance of the Bible, by Charles S. Muir. Green Lamp Library League, Washington, D. C.
In the Presence, a Guide for Communicants, by K. F. Jones and R. M. Pritchard. Macmillan, $1.25.
Outlines of Teaching Sermons for a Year, edited by C. E. Hudson. Macmillan, $1.25.
Christian Outlines, an Introduction to Religion, by Cyril Alington. Macmillan, $1.25.
Modern Worship and the Psalter, by Earle Bennett Cross. Macmillan, $2.00.
Literature in the Bible, by George Sprau. Macmillan, $3.50.

Come down for the Fall Sports at FRENCH LICK

An engaging place at any season, French Lick. But when Autumn comes it even outdoes itself! Riotous beauty in the surrounding hills—and riotous good fun from morning till night at any of the dozen sports available to guests at the spa.

Come join the gay colony of sports lovers who never miss an autumn at French Lick. Keep up your golf game on fairways and greens that still have summer freshness—or gallop away your days on bridle trails that wind through the foothills of the Cumberlands. Dance to a smart orchestra, play contract or any other game that fascinates you, or take life sitting down.

The baths in the famous waters of Pluto, Bowles, and Proserpine Springs will put you in rare form for the months ahead. French Lick is a tonic for body and mind alike. In fact, the only annoying thought that will cross your mind while you're here is the thought of leaving. Even that can be postponed indefinitely since it's now so economical to linger here.

Put off anything else but don't put off French Lick. Easy to reach by train or motor.

Meals and room, with private bath, from $10 per day; with toilet and running water, $9; running water only, $8.

Write or wire for reservations
Illustrated booklet on request

French Lick Springs Hotel Company
FRENCH LICK, INDIANA "Home of Pluto Water"
T. D. Taggart, Pres. H. J. Fawcett, Mgr
Be Patriotic—Spend Your Vacation in America

$1 --Ten Great Sermons a Month-- $1

Harpers Monthly Pulpit

Presenting Each Month a Famous American Preacher

In keeping with the modern demand for the best available sermon literature in permanent form and recognizing the need of the day for choice books at lower prices, Harper and Brothers are privileged to present a series of monthly dollar books, each book containing ten sermons by an eminent minister, sermons that reflect modern-day preaching and the message of the pulpit to our own time.

Each book contains the sermons of **one** man only, giving something of the scope of his message and his method of sermon construction. The names of the men whose sermons are being published in this series comprise a roster of the great preachers in America today. Listed below are the first twelve books. We suggest that you order the entire series; each book will be sent with a monthly bill, promptly on publication.

The first book is now ready:

THE ANGEL IN THE SOUL
by JOSEPH FORT NEWTON

To be published monthly in approximately the following order:

Seeing the Invisible, by HAROLD COOKE PHILLIPS
When Christ Passes By, by WALTER RUSSELL BOWIE
The University of Experience, by LYNN HAROLD HOUGH
Blundering Into Paradise, by EDGAR DEWITT JONES
You and Yourself, by ALBERT G. BUTZER
Perspectives, by CHARLES W. GILKEY
The Unemployed Carpenter, by RALPH W. SOCKMAN
Little Evils that Lay Waste Life, by MILES H. KRUMBINE
The Sensible Man's View of Religion, by JOHN HAYNES HOLMES
A World That Cannot Be Shaken, by ERNEST FREMONT TITTLE
The Peril of the Pagan, by C. WALLACE PETTY

USE THIS COUPON — TODAY!

Send to your bookseller, or to the publisher CC9

HARPER AND BROTHERS
49 East 33rd Street, New York City

☐ I desire to receive each issue of *Harpers Monthly Pulpit*. Please send each month with bill.

☐ Please also send me the following books:

.....

.....

Name.....

Address.....

Important New Books

HAVE WE OUTGROWN RELIGION?

By *Dean Charles R. Brown*. This book by the Dean Emeritus of the Yale Divinity School frankly faces the fact that the popular attitude toward religion shows a changed mood. He looks to deeper sources than external authority to make the claims of religion valid. *$2.00*

KAGAWA: A Light Out of the East

By *William Axling*. The first biography of the most famous Oriental convert—Japanese statesman, social worker, novelist, Christian leader, and author of *Love, the Law of Life*. "An introduction to a character compact of self-sacrifice, unworldliness, zeal for righteousness and devotion to humanity." —*N. Y. Sun*. *$2.00*

THE REBEL PROPHET

September Choice of the Religious Book Club

By *T. Crouther Gordon*. A study of Jeremiah and the paradoxes of his personality, made in the light of modern psychology and recent archaeological discoveries. Acclaimed in England. *Joseph Fort Newton* calls it "a superb piece of work." *$2.00*

ADVENTURES OF A PREACHER

By *F. W. Norwood*. In this charmingly written autobiography, Dr. Norwood tells of his early life in Australia, his dramatic experiences on the Western Front, and his reflections on life and religion after twelve years in the busy parish of the City Temple, London. An unaffected, deeply human story. "A gem of autobiography."—*The British Weekly*. *$2.00*

YELLOW RIVERS
Adventures in a Chinese Parish

By *Earl H. Cressy*. The real story of what goes on in the lives of the rural Chinese told by one of our leading missionaries. Vivid and realistic stories which interpret the actual missionary situation. *Illustrated*. *$1.50*

Harper & Brothers - New York

Publishers of the Moffatt Bible.

CHICAGO PRINTERS, INC.

ISSUE 40

XUM